Ημέραι παρ' Ημέρας.

Extraordinary Dayes.

OR

SERMONS

On the most Solemn FEASTS and FASTS throughout the Year.

viz.

CHRISTMAS-DAY.
ASH-WEDNESDAY.
GOOD-FRYDAY.
EASTER-DAY.
ASCENTION-DAY.
WHIT-SUNDAY.

Whereunto are added two other Sermons.

By *JOHN TORBUCK, M.A.*
Rector *of* Ludgershal *in Wilt-shier.*

Rom. 14. 5, 6. *One man esteemeth* (ἡμέραν παρ' ἡμέραν) *one day above another.*
He that regardeth a day, regardeth it to the Lord; and he that regardeth not the day to the Lord, he doth not regard it.

OXFORD,
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1. g. 86

To the worthily Hon^d. and Right Worſhipful, Colonel

William Aſhburn-ham,

One of his Majeſties principal Officers at Court, and Burgeſs for *Ludgarſhal* in the Country of *Wilts.*

All Happineſs, &c.

Worthy *SIR,*

SInce no man, be he never ſo great a ſtranger to your Perſon, can be unacquainted with your Virtues & goodneſs, ſo well known to your Country, and particularly

your own Borough, (whose Inhabitants are ready at all times to throw themselves at your feet in thankfull acknowledgment of your many favours) among these, Sir, *(now Providence hath made me one of of them) may this my Mite of gratuity be accepted of.*

I thought these Tracts not improper for such a Patron, both in respect of their style and subject: The Style being poor, may yet, Sir, *we know travel abroad*

with

with courage & safety under Your Protection. The Subject indeed High, our Solemn Festivals, *were at the same time with you restored to their due splendor. And I have this to say, the plainer these Compendious discourses, the more suitable to their Auditory, being the substance only of what was delivered to my own charge: Nor ought these Truths any more (then some our more solid Gentry now adayes) be the lesse esteemed*

of, for their ordinary garbe. Wherein, what I have borrowed, I have chosen rather to bee too troublesome, with Interlinings, then not honest, to repay again, in the exact quotation of the Authors: I would have no man for me such a Diagoras, *as in pett to turn Atheist, finding me not thunder-struck for wrongfully fathering anothers labour. To Conclude,* Sir, *If these my Honest, (though weak endeavours) prove*

any

any way profitable, with your pardon, and good liking; I have my wish, whose cheifest ambition is to beg leave, to subscribe,

SIR, Yours

in all cheerfully
devoted service,

JOHN TORBUCK.

The Preface

To the

READER.

THe Great Diespiter, (*as the Poet calls him*) *that* Father *of* dayes: *God*, *who made every day*, Gen. 1. *hath made some dayes twice*, *that* (*as well as in respect of a common* fiat, *so of a special* faciamus; *of a common Providence*, *so of some signal and peculiar mercy*) *we may say of them*

them with the Psalmist's Emphasis, 18 Psal. 24. These be the dayes which the Lord hath made, we will be glad, and rejoyce in them. *And as there is a time of* joy, *so a time to* weep, 3. Eccles. 4. *as a time of* mirth, *so a time to* mourn. *The Lustre of Gods more glorious favours is expressed, by rendring the light of the* Moon *as the light of the* Sun, *and the light of the* Sun, *sevenfold, as the light of seven dayes. Now what senselessness, and unworthiness must it needs be, to take no notice of those* times *which God hath so splendedly marked out for*

us, with the passages of a distinct love? Such are the Festivals of Christs Incarnation, Resurrection, Assension, &c. *And as Gods singular bounty hath advanced some dayes to a* superlative brightness, *so our* notorious sins, *have brought others, to a* dismal cloudiness. *The former, make up our* Set-Feasts, *design'd for publick* praise *and* joy: *These latter,* Set-Fasts, *for solemn* sorrow *and* penance. *But there are a peevish generation, (who loving to tread* Antipodes *to the Churches custome) are pleased with neither; against whom, we may*

justly

justly take up our Saviours complaint, 11. Mat. 17. We have piped unto you, and ye have not danced, we mourned to you and ye have not lamented.

If these may Object, praiseing *God for a Saviour*, *and* Repentance *for sins*, *are duties required* every day, *and therefore what needs all this adoe? Besides, can we (perhaps say they) depose, those* set-times, *we so much stand upon, to be the* very *times of* Christs birth, Passion, Resurrection, &c. *Doth not* Saint Paul *too severely check* time-observers, 4 Gal 11. *with an*, I am afraid of you?

I an-

I anſwer.

1. *What is* alwaies *requiſite, muſt be needs pure perverſneſs to ſlight then, when the Church hath commanded it, only becauſe* She hath commanded *it.*

2. *What is* alwaies *requiſite, may it not be* ſometimes *requiſite, in a more* ſolemn *manner? They may with the ſame Argument, condemn the* duties *of the* Sabboth.

3. *The Apoſtle in the forementioned place to the* Galatians, *ſpeaks only againſt the* Superſtitious *obſervation of* Judaical Feſtivals.

Are

4. *Are* these *the* very *times of Christs Birth*, &c. *Here they think they have us upon advantage, without remedy: But give me leave to say (such is the different accompt of time, and upon many respects so undiscernable the loss herein) that I should think him somwhat hardy, should proffer to swear, to the* Precise exactness *of* any *day we keep. It is enough to any sober man, that the Church hath appointed them for such, or such* Solemnities, *esteeming them the very times, (as near as she could be informed by the best tradition) nor can it be any*

other

other than ill nature, conceitedness, and obstinacy, to cavil with her herein.

I like them the worse because these Time-Levellers have been commonly found to aime at the levelling of Kings, and Kingdoms as well as Holydaies, to their discontented and factious humour.

Shall I tell thee Christian, devoutly observe what the Church hath appointed in all her reasonable commands (supposing them at least, to be the very dayes, for what they were enjoyned) this will be a maine help to raise thy meditations, to an Ecstatical height

and an abundance of fresh supplyes of comfort will accrue to thee hereby.

Our Title is, Ἡμέραι ἐπὶ Ἡμέραις, Extraordinary Daies, *or* Daies above Daies; *because These in our Church Service-Book have the Precedency of all others, in their proper Psalms,* (*the marrow of Devotion*) *proper* Communion Prefaces, *most* Articles of our Creed, *are contained in them, and these be the most most concerned in that most pious and potent Supplication the* Letany, *where we passionately call for mercy by those Acts done on them, saying, By the Mystery of*

thy

thy Holy Incarnation, *by thy* Holy Nativity and Circumcision, *by thy Baptism, Fasting, and Temptation, By thy Agonie, and bloudy sweat, by thy* Cross and Passion, *by thy Precious Death and Burial, by thy Glorious* Resurrection and Assension, *and by the* Comming of the Holy Ghost, *Good Lord deliver us!*

Reader, *This Consideration hath not a little affected me (I proffer thee no worse) and by Gods blessing, may have the same effect on thee, which is the earnest Prayer, and Desire of*

Thy Faithful, (though, unworthy) Servant

J. T.

The Titles of the Sermons, *with their* Texts, *contained in the Book.*

First Sermon On Christmas-day.
Or the Nativity of Christ.
1 *Luke* 16. *And they came with haste, and found Mary and Joseph, and the Babe lying in a Manger.*

Second Sermon, On Ash-wednesday,
Or the Prevalency of Prayer,
and Fasting.
17. *Mat.* 21. *Howbeit this kind goeth not out, but by Prayer, and Fasting.*

Third Sermon, On Good-Fryday,
Or the Passion of our Saviour.
26 *Mat.* 39. *O my Father if it be possible let this Cup pass from me: nevertheless not as I will, but as thou wilt.*

Fourth Sermon, On Easter-day,
Or the Resurrection.
24 *Luke* 34. *The Lord is risen indeed.*

Fift Sermon, On Holy-Thursday,
Or the Ascension.
4 *Ephes.* 10. *He that descended, is the same also that ascended up, far above all Heavens, that he might fill all things.*

Sixth

Sixth Sermon, On Whit-Sunday,
Or the Inestimable Gift of
the Holy Ghost.

8 *Acts* 20. *But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.*

Moses Mis-us'd,
Or the Magistrate's Authority most
Impiously, and Impudently
affronted.
Preached at the Summer Assizes
at *Abingdon* 1669.

7 *Acts* 27. *But he that did his neighbour wrong, thrust him away saying, who made thee a Ruler and a Judge over us?*

Lex Innata.
Religion Born with us.

2. *Rom.* 14. *These having not the law, are a law unto themselves.*

Errata.

Pag. 37. l. 9. r. *Gaius*. p. 38. l. 25. r. *prayers*. p. 73. l. 18. r. *bones*. p. 86. l. 14. r. *four*. p. 87. l. 18. r. *Humane*. l. 27. r. *contact*. p. 103. l. 16. r. *came*. l. 22. r. *Apostoli*. p. 106. l. 20. r. *of the Holy Ghost*. 7. Serm. p. 12. l. 26. r. *doers*. p. 19. l. 11. r. *sleep*.

These, and what other Faults (through the Authors absence from the Press) have escaped, Curteous Reader *Correct.*

FIRST SERMON ON *Christmas-Day*, OR *The Nativity of Christ.*

2. Luke 16.

And they came with haſt, and found Mary and Joſeph, and the Babe lying in a Manger.

THere are *two pieces of Wood* that become the *Jews* chieſeſt *ſtumbling-block*, and the Pagans ſcorn, and yet are the main *props* in a Chriſtians *Creed*, and *ſupporters* in his *Comfort*.

I mean the *Cratch* & the *Cross*, 1 Cor. 1. c. 23. the *one* unavoidably accompanying Christs *birth*, the *other* his *death*.

But what the blessed Jesus (when he came to visit us in great humility) was not *ashamed* to *undergo* for us, we have infinite less reason to be *ashamed* to *own*.

God forbid, But that we should *glory* (with St. *Paul*) as in the *Cross* of Christ, (6. *Gal.* 14.) so in his *Cratch* too, the one is in order to the other, (Mysterie of Divinity) the *everliving God* was born *here*, to be capable to *suffer* there; and *both* for our *salvation*.

Hence, the *Manger* and the *tree* (seem they never so despicable) are greater Monuments of Gods love to Mankind, than the glorious *fabrick* of the *Universe*, for who will deny our *Redemption* to be a mercy excelling the *Creation*?

This then is a great *Feast*, as the day of our Redeemers *Birth*, so of his *Invention* too, and that only at the Sign of the *Manger*, Hoc erit signum, *this shall be it*, saith the Angel, *v.* 12. To this let

let us make haſt with thoſe in the Text, *And they came with haſt*, &c.

Theſe words divide themſelves into 4 Parts. 1 *Inventores*. 2 The *Perſonæ Inventæ*. 3 The *Ubi* 4 The *Quomodo*. *The Diviſion of the Text in 4 parts.*

1. The *Inventores* or *Perſons finding*. They came. 2 The *Perſonæ Inventæ*, or *Perſons found*, Mary, and Joſeph, and the Babe. 3 The *Ubi* or *place* where they were found, *In a Manger*. 4 The *Quomodo*, *how* they found them, or what means they uſed here. *They came with haſt.*

1. The Perſons finding, *They came*, this refers to the *Shepheards*, v. 8. abiding in the *field*, keeping watch over their flocks by *night*. 1. *The Perſons finding Shepheards.*

But if any are offended at Ἀγραυλοῦντες, (ἐν τῷ ἀγρῷ ἀυλιζόμενοι. Theoph. *Excubantes, quaſi extra cubare dicas, atq; adeò ſub dio pernoctare* Beza) and ſay the *Shepheards* being at this time *abroad* without doors, muſt needs turn our *December* Chriſtmas *out of doors* quite (ſuppoſing it improbable, that they would in ſo *cold* a part of the year, take up their lodging in the *open field*) they muſt conſider the *diverſities* of *Climates*,

 and

and the *vigilancy* of *Countrey-men*, when necessity requireth.

The great confluence of all sorts of people and strangers at this general *tax*, *v.* 1. might make them look about them with the more care and painfulness.

Quare vetusta traditio Ecclesiæ non temerè nobis rejicienda est. Casaubon.

The Shepheards did properly seek for and find, (as Bishop *Andrews* observes) the (*b*) *Chief*, (*c*) *Great*, and the (*d*) *Good* Shepheard (*e*) of our *souls*; This blessed *Lamb of God* (now newly yeaned) *that taketh away* (*f*) *the sins of the world*. (b) 1. *Pet.* 5. c. v. 4. (c) 13. *Heb.* 20. (d) 10. *Joh.* 11. (e) 1. *Pet.* 2. 21. (f) 1. *Joh.* 29.

God saith of his begotten, *Let all the Angels worship him*, 1. *Heb.* 6. which honour as he confers on those *glorious Spirits*, so in his infinite mercy, he is pleased to allow *men* likewise, (whose nature he took, 2. *Heb.* v. 16. and not the others) and amongst these, the most *ordinary* plain Countrey-men *Shepheards*.

Christ

Christ coming to undertake for us in the *meanest* condition that might be, hath every thing *suitable* thereto, a *homely place* for his birth, and *homely guests*.

what may be learned from the Shepheards.

Nor will I part with my Shepheards, till from them I learn, that as there is requisite a due distance between Superiours, and Inferiours, so this ought to be free from all manner of *Pride* and *Contempt*, since God accepteth of the *lowest* as well as the *highest*.

Now we know (blessed Jesus) that thou art (*h*) *he*, that should come, nor do we look for *another*, since according to the undeniable Character of the true Messiah (which thou thy self hast given) *the* (i) *poor here have the Gospel Preached unto them.* The *Shepheards* this day receive the (*k*) *Evangelium*, the first *glad tidings* of a Saviours birth; *vobis natus est*, v. 10. (h) 11. *Mat.* 3. (i) *v.* 5. (k) Εὐαγγελίζομαι ὑμῖν. v. 9.

To conclude; the *Joy* of this *Birth* is (πάντι τῷ λαῷ) *to all people*, v. 10. Christ descended, as from *David*, and *Solomon*, and a list of *Kings*, so from *Boaz*, and *Jesse*, plain *Countreymen*:

Now, he came *for* them, *from* whom he came; which Intimates that all sorts and conditions of men from the *Scepter* to the *Sheep-crook*, are interessed in a Saviour.

Lastly, *Shepheards* first hear and declare a *Saviour*, perhaps that the *plainness* of the men might add the greater credit to their relation. *Absunt ab ijs fingendi voluntas, & astutia, quia rudes fuère.* Lactantius.

I pass now from the *Inventores*, or *persons finding*, the Shepheards, (*they came and found*) to the personæ inventæ, *persons found*, viz. *Mary*, and *Joseph*, and the *Babe*.

The personæ Inventæ. Mary, and Joseph, and the Babe. Why Mary named before Joseph.

These be the *Parents* and the *Child*; but why *Mary* before *Joseph*? the *Wife* before the *Husband*? This doth not quit the *woman* of her duty of *subjection*, 5. *Ephes.* 22, 23, 24. and wring the staff of *Preheminence*, *Rule*, and *Authority* out of the *mans* hand, to put it into *hers*. But perhaps *she* was found first (though not far *one* from the *other*;) or rather it seems to me, as if the wisdome of the Holy Ghost would imply hereby, that *Mary* of the two, hath the

the greatest *share* in this Birth. *Mary* is the *real* Mother, *Joseph* but the *reputed* Father of Christ.

That *He was conceived by the Holy Ghost, born of the Virgin Mary*, is an *Article* of our *faith*, without any talk of *Joseph*.

Hence sinful, vile, polluted *Adam's* off-spring, *Man*, touch not this *Holy Maid*: and hence all base and unchast thoughts; that which is conceived in her, is of the *Holy Ghost*.

Which *Conception* † St. *Austin* makes more plain unto us by the similitude of a *Worm*, which Christ compares himself to, 22. *Psal.* 6. *I am a worm*, saith he, *and no man*; i. e. not *conceived* after the *manner* of *men*; but as the *worm* by the heat of the *Sun* onely, is formed of *mud* or *slime*: so Christ was conceived of our *flesh*, by the secret *assistance* and *operation* of the *Holy Ghost* alone.

† *Sicut vermis calefaciente sole*, &c. Aug. de temp. Ser. 181.

This *Melchisedec without Father*, Jesus thus *miraculously conceived*; *Mary* yet acts the part of a *Mother* in bearing and *bringing forth* this her *first born*, 5, 6, 7. verses.

* *Nec potest doceri nisi à donante, nec potest addisci, nisi à suscipiente.* St. Bern. on the Conception.

From hence forth all generations shall call thee blessed, 1. Luk. 48.

Thou art the King of glory O Christ.

Thou art the Everlasting Son of the Father.

And yet, *when thou tookest upon thee to deliver man, thou didst not abhor the* * Virgins Womb.

* *Quantus est qui natus est, Sed quantus est qui de Virgine natus est?* Aug. Hom. 32. *pag.* 340.

Mary! in this, *He that is mighty hath magnified* thee. 1. Luk. 49. *Wheresoever the Gospel shall be Preached, there shall also* this *be told.* 26. Mat. 13.

Thy name stands registred in that Breif, (*our belief*) which must have passage over all the world, and we will never remember thee, but with *love* and *reverence* next to adoration.

(If I might not be thought too superstitious and impertinent) I could tell here, how that this *name*, once named, (out of aweful respect to the *Blessed Virgin*) did once *stop* a young Gallants *lust*; in its full design, and work a notable *Reformation* in him. The *Story*, we may read at large in *Montaigne*'s Essayes, *lib.* 1. *cap.* 46.

But as the poor simple man, must needs, *Saint, Pontius Pilate*, because his name

name was suffered in the Creed, will I (on the contrary) altogether *despise Joseph*, for being left out.

Joseph then, (though of mean *occupation*) a *Carpenter*. 13. *Mat.* 55. yet is of *Royal descent*: of the house and linage of *David*, v. 4. *Josephs description.*

As to his *Civil condition*, he is *noble* (belonging to the *tribe* of *Judah*) and therefore repairs to their *Metropolis Bethlehem*, to be *taxed*, v. 4, 5.

As to his *vertuous disposition*, he is a *just man, and obedient to the Divine command*. 1. Mat. 19. 24.

I would fain leave them, as they were found, *together*. A loving *pair*, and so not far *one from the other*. Indulgent *Parents*, and so *both near the Babe*.

'Methinks I see the overjoy'd *Mother* smiling upon her heavenly *Off-spring*: whil'st *Joseph* admires his *Virgin Wife*, *she* busily wrapping and swadling his beauteous body; whil'st *he* as cheerfully waiteth and tendeth on this sacred Nurse.

'Tis Honour over and above sufficient to *Joseph* only to be *husband* to *her*, whose child he durst not own to have

have begotten, *For the Holy Ghost came upon her, and the power of the highest did overshadow her: wherefore that Holy thing which was born of her, is called the Son of God.* 1. Luke 35.

Which brings me to the *Babe*, to whom I long indeed to come as the subject matter of this Festival.

The Babe who he is.

As Contemptibly as here he seems to lye, this is none other than a *Saviour, Christ the Lord*, v. 11.

1. *A Saviour.*

1. A Saviour, *& soter hoc quantum est?* saith *Tully*. How great are the thoughts of a *Saviour*? if but for the *Body*? But this is a *spiritual* Saviour, this *Babe*'s name is *Jesus*, because, *he saves* his people from their *sins*, 1. Mat. 21. Neither is *this salvation* in *any other*. 4. Acts 12.

2. *Christ.*

A Saviour, *Christ*, or † Anointed, for of a truth this *Holy Child Jesus* was Gods *special anointed*, 4. Acts 27. with the *oyle of gladness above his fellows*, 45. *Psal.* 7. i.e. as the † King, Priest, and Prophet of his Church: God hath endued his assumed humanity with all divine graces above all meer mankind.

† *Christus dicitur à Chrysmate* i.e. *unctione St.* Austin de temp. *Ser.* 181.

† *Bishop* Hall's *Paraphr. on the Text.*

Christ

Christ comes fully *qualified*, for the work of a *Mediator*, or *compleat* Saviour, purposely designed hereto, with his *Commission Patent* from heaven; *for him hath God the Father sealed*, 6. Jo. 27.

3. Christ the *Lord*. There be *Gods many*, and *Lords many*, 1. *Cor*. 8. ch. 5. But Holy Babe, Thou only art *the Lord*. There be many *Christi Domini*, the Lords *Christs* or anointed, yet but one *Christus Dominus*, the *Lord Christ*. 3. *The Lord.*

He is the Lord, *Lord of Lords*, *and King of Kings*. 17. *Rev*. 14. The Lord *coeternal* and *coequal* with *God* the *Father*, begotten of him before all worlds, *God of God*, *very God of very God*, saith the Nicene Creed.

Such a Lord, that the very Pagan † Emperour, 'tis reported by *Grotius*, *lib*. 7. c. 2. upon the same day that this *Babe* was born, forbid any by Edict to call *him Lord*, That all Lordship might be ascribed to him. To whom he in great devotion erected an Altar with this inscription, *Hæc est ara primogeniti dei*. Suet. † *Augustus.*

The

The *Delphick* Oracle is said to acknowledge the *Deity* of this *Babe*, vid. *Balduin. de Cas. Conse.* pag. 75. One of the *Sybils* to prophecy concerning it: *Plato* to believe it: But whate're becomes of *Heathenish* Stories; *Scripture* doth sufficiently prove him our *Immanuel*, *God with us.* 1. *Mat.* 23. In this word (saith Bishop *Andrews* Ser.Nat.9. pag. 75.) is implyed both natures, *El* signifies Gods *cum plenitudine potestatis*, *God* in his full *strength* and *vertue*, God with all that ever he can do. So is Christ, saith *Athan.* in his Creed, *perfect God*; Immanu *with us*: one of us, *perfect man* too; and that in the *Infancy* of our nature, Βρέφος a *Babe.*

Christ a Babe.

A *Babe.* (Βρέφος *dicitur pro* τρόφος *Eust.* ἄρτι γεγονὸς παιδίον καὶ τρεφόμενον ὑπὸ τίθης) implyes a child newly born hanging at his Nurses breast.

*Christi Nativitas silentio colatur, &c. Bas. Hom. in Sanctam Christi Nat. p. 246.

Blessed *Babe!* Well may thy name be called *Wonderful*, 9. *Isaiah* 6. what * a mysterious Birth is this? where *Incomprehensibility* is *cradled*, (k) Eternity hath a *beginning*, the Rock of ages not a *day old*, Almightiness made *weak*, the Word, 1. *Jo.* 1. *not able to*

(k) 1. Rev. 8.

speak

speak a word, Immensity (l) *whom the Heaven of Heavens cannot contain*, but a *span long*, 2. Lam. 20. He (m) *that hath gathered the winds in his fists, and bound the waters in a garment, who hath established all the ends of the Earth*, is *himself* in a Virgins *arms*, in *clouts*, in a *stable*. The great (n) creatour and (o) preserver of all things, is content to become a *Creature*, to *take Being* from *her* to *whom* he *gave Being*: and *nourishment* from her, to whom he gives *sustentation*. *Blessed is the womb that bare thee, and the Paps which thou hast sucked.* (l) 1. *K.* 8. *ch.* 27. (m) 30. *Pro.* 4. (n) 1 *Col.* 16. (o) *v.* 7.

Oh whether hath thy love for us transported thee, infinitely below thy self in *Humiliation*, which must needs transport us beyond our selves in *admiration* of it.

3. This *Humility* doth further demonstrate it self in the *ubi*, or place Christ was found in, the *Manger*. *3. The Ubi, or place Christ was found. The Manger.*

How so?

1. Take the *Holy Ghosts* reason, *v.* 7. *there was no room in the Inn.* In respect of the meanness of her Husband *Joseph*, *why so? 1. No Room in the Inn,*

and

and that the concourse of people was so great: so Bishop *Hall* in his Paraphrase on the Text. O ignorance and ingratitude! *no room* for him on *Earth*, who prepares us such glorious *mansions* in *Heaven*, 14. *Jo.* 2.

2. *This was the Angels Sign to find Christ.*

2. This was the *sign* given of the Angel, *verse* 12. without this, the Shepheards might have sought Christ long enough, and not have found him: Let them alone, say nothing to them (saith Bishop *Andrews* in his Ser. of the Nat. 12. *p.* 110.) when they came to *Bethlehem*, they would never go to an *Inn* or *Ostrie*, but the very *best house* in the Town, or if to an Inn, to the *fairest Chamber* in it, or to a *Chamber* at least.

They would have expected a *chief person* in a *chief place*, a Lord and Saviour, somewhat Lord and Saviour like, in a *Crimson Mantle*, in an *Ivory-Cradle*, &c.

But this is his state of *Humiliation*, and as he is † *Inferiour to God, as touching his* Manhood, so inferiour to *man* touching his Manger. *Being made like unto the Beasts that perish*, 49. Psal. 20.

† Athan. *in his Creed.*

lower

lower then this he could not well go.

3. Our Saviours *Signs* runs counter to mans *sinning*, and so it must: No fruit will serve us but the *reserved tree*; no preferment but a *Dii eritis*, 3. *Gen.* no *Tower* but one that shall *reach to Heaven*, 11. *Gen.* 4. Now contrary to all this, is Christ's *low*, *common*, and *despised* Manger.

3. This Sign runs Counter to mans sinning.

If *Pride* be the direct way to *Hell*, quite back agen *Humility*, must be the way to Heaven.

4. This *Sign* was proper to *Shepheards*, to give them encouragement for their admission to Christ, this shall be a Sign *unto you*, v. 12. There will be no *Porter* to *stop* the *passage*, no *strict Guard* to *hinder* your *access* to the Manger.

4. This Sign was proper to Shepheards.

5. This is a *Sign* that Christ stood not in need of any *external Signs* or *means* to set him forth: But was, and is (of himself) *independently* glorious.

5. A Sign that Christ stood not in need of any external pomp.

Indifferent personages commonly covet after the *gaudiest* dress; a *Pearl* of great price retains its value, as well in a *Manger*, as in the *Costliest Cabinet*.

The

The more *unexpected* is his greatness (by the baseness of his Sign) the more it is to be *admired*.

6. The lower the sign, the higher his love.

6. The *lower* the *Sign*, the *higher* Christs *love* to be so far abased for us.

7. The viler the sign, the viler sin.

7. The *viler* the *sign*, the viler *sin*, that brought him to it, the *uncleanness* of our *hearts* brought Christ to such an *unclean* and *noysome* Birth-place.

8. This sign was to punish the the Jews.

8. This *Sign* might be a *Sign* that God had a mind (in his infinite Wisdome and Justice) to *punish* the obstinacy and ingratitude of the *Jews*, making this *Sign* of the *Manger*, the *Sign* of our *Saviour*, rather *Signum Contradictum*, than *Creditum*: rather *spoken against*, 2. *Luk.*34. than *believed*: That their haughty spirits were ready to cry out with as great scorn as they 1. *Sam.*10 *c.* 27. *How can this man save us?* They fancied that the Messias should have a *Princely Court* at *Jerusalem*, and never dream't of a *Manger*.

9. This was a sign Christ intended no greatness at his first coming.

9. This *Sign* was a *Sign*, Christ intended no greatness, no *temporal greatness*, at his *first* coming. His *beginning* was a *Cratch*, his *end* no other (*exaltatus*) or *lifting up*, (8. *Jo.*28. 12. *Jo.*32.) then

then the Cross. The *one* was proportionable to the other, some describe a *Cratch* (saith Bishop *Andrews* in his Ser. of the Nat. 12. *pag.* 3.) to be made *Cross-wise.*

Lastly, *What* God hath *ordained*, (for this Manger, was not left out of the Holy Pages of his eternal, wise *decrees*, 40. *Psa.* 28.) *what* Christ gladly *accepted* of, 40. *Psal.* 8. *what* the Holy Ghost in Scripture testifies, the *Angels* openly *Preached* and *Sung* to, 11, 12, 13. *verse*, we have no cause at all to be offended at, but with all love, joy, humility, and astonishment to adore this *Babe lying in a Manger.*

Lastly, This sign God ordained, &c.

4. I come to the *Quomodo* how Christ was found; or what means the *Shepheards* used here, and that was Σπεύσαντες. *They came with hast*, this signifies.

4. Quomodo, *or how Christ was found.* Σπεύσαντες.

1. An (r) *Endeavour* (s) *Study* and earnest *care* for Christ. The *desire of all Nations* (2. Haggai 8.) is worthy of all this; *Religion* doth not indulge *laziness a* σπεύδω. (*from whence comes* σπεύσαντες) *and* (s) σπουδὴ *studium*, 2. Cor. 8. ch. 16.

Its signification. 1. (r) 4. *Eph.* 3. σπουδάζοντες.

ness. Heaven will not *drop* in our mouths, and we sit still; the promise is made to the willing and obedient, 1. *Isaiah* 19.

2. 2. An *urgent* and *forcible* Hastning. Ἄγγελοι ἐπείσθυζον, The *Angels hastned Lot*, 19. Gen. 11. or Hurried him by violence, for *ver.* 12. 'tis said, they *laid hold* on him, and brought him forth, whilst he lingred, which implyes that the Kingdom of Heaven suffereth *violence*, and the *violent* take it by force, 11. *Mat.* 12.

There is a natural *lingring* in our pursuit of Heaven. The *way* is either too *far*, the *night* (of persecution) is too *dark*, or our *flocks* the World, too *dear* to be left; but we must with the Shepheards, with a full *resolution* and sacred *force* break through all *these*, if we intend to come to Christ.

3. 3. A present, speedy, and swift *Acceleration* (σπεύδω is *quasi* σπᾶν ὁδὸν. *viam contrahere*) a *Contraction* of the way by taking up of our feet nimbly.

This implyes a *redeeming* of the (καιρὸν) the *Instant opportunity* to come to Christ,

Christ. *To day*, whil'st it is *to day*, 3. Heb. 7. 13.

Delayes are dangerous; if you *go* not *now* the *babe* may be *gon*, and the *sign* to find him in *vain*. If we use not *timely* means, they may in Judgement be taken from us, or prove ineffectual to us.

Behold *now* is the *accepted time*, *now* is the *day* of *salvation*, 2 *Cor.* 6. c. 2. The Angel begins this dayes news with an *Ecce*, a *Behold* tidings of great Joy, A Saviour Christ the Lord, whose Birth this day speaks *Peace* on *Earth*; *Good will* towards *men*, for which we must render *Glory to God on high*.

Application. *Application*

Let us conclude with the *Shepheards* on an *Eamus*, out of hand, *ver.* 15. Now, *let us go to see the thing that is come to pass, which the Lord hath made known unto us.*

Seek the Lord whil'st he may be *found*, 55 *Isaiah* 6. *Call* upon him whil'st he is *near*, and indeed this day *he is not far from every one of us*, 17 Acts 27.

 being

being in his Incarnation, God with us, *in our nature.*

God with us too in the *Sacramental signs*, i. e. the Bread and the Wine, not much unlike (saith Bishop *Andrews* in his Ser. of Nat. 12. pag. 118.) the *sign* of *this* day, for what are they but *weak* & *beggarly Elements*, 4 *Gal.* 13. in themselves, yet in *them*, (as in the *Cribb*) we find *Christ*, and spiritually feed on his *Body* and *Blood*, 1 Cor. 10. ch. 16.

Nor could the Church, in her highest rapture, at this blessed *Eucharist*, think on a fitter *Anthem* then that of this day to the *Cratch*. Suddenly on (the *Infantem Jacentem in præsepi*) *the Babe in the Manger*, follows, *gloria in Excelsis*, *Glory be to God on high*, &c. v. 12, 13. who in his infinite love to mankind, brought Christ so *low*, to be *partaker* of *our* nature, that we might be partakers of *his* divine nature.

In hôc est charitas. Herein is love. This is a *Feast* of *Love*, where Christ himself proffers himself to be *fed* on, and we agen love him so well,

well, as to *eat* him, with a pious longing.

We ought not to approach this *Holy Table*, without perfect *love* and *charity*, Love to *God*, to *our selves*, and love to *one another*.

1. Love to *God*, who when this *fulness of time was come*, sent his *Son*, 4 *Gal.* 4. In this, *was manifest the Love of God townrds us*, 1 Joh. 4. ch. 9.

2. Love to *our selves*. Let us have a greater kindness for our nature, (since our *Saviour Christ the Lord*, hath vouchsafed to dwell therein) then to make it a sink of lusts, and uncleanness.

3. Love to *one another*, 1 Joh. 4 ch. 11. *Beloved if God so loved us*, (witness the place where he was found for us this day) *we ought also to love one another*.

Thus let us shew forth Gods praise for *this day* not only with our *lips*, but in our *lives*.

This dayes *Birth* fills almost the whole Chapter, with *wonder* and *thanksgiving*, verses. 18. 20. 38. As we see

in the *Shepheards Anna*, the *Prophetess*, and *all that heard it.* Besides, the *Communion Canticle*, (already mentioned, learn't from the Angelical quire;) our Church borrows hence: Her constant *Evening song* of *Nunc Dimittis*, from devout *Simeon*, v. 25, *&c.*

What shall I say? the praise hereof shall fill all *Time*, and *Eternity*. Angels have begun to set us *in*. They are only concerned in this Joy, for *our* sakes, 15 *Luke* 10. and shall not we for *our selves*? They cannot say, *nobis* to us; but *vobis* to you, *natus est Salvator*, is *born* this day a *Saviour*.

And what we must for *ever* remember, must we needs be so *superstitious* as to forget *this day*, because particularly set apart for this purpose?

No. *This day* force up thy *soul* to an *extraordinary* pitch of *praise*, such, as is not possible to keep it at every day.

Now the Church will not leave out † *Lift up your hearts*, let us be as ready to answer *we lift them up unto the Lord.*

† *In the Communion Service.*

Let us give thanks unto our Lord God. It is meet and right so to do.

It

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee O Lord, Holy Father, Almighty, Everlasting God.

Because thou didst give Jesus Christ, thine only Son, to be born as on this day for us, who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin to make us clean from all sin. No less, *is this Babe in the Manger: Therefore with Angels, Archangels, and with all the company of Heaven, we laud and magnifie thy glorious name*, &c.

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SECOND SERMON ON *Ash-Wednesday*, OR *The Prevalency of Prayer and Fasting.*

17. Mat. 21.

Howbeit this kind goeth not out, but by Prayer and Fasting.

IS *Fasting* one *special means* to *cast out Devils*, and may it be rightly used as the *only argument* to *prove* a *Dæmoniack*? 11. *Mat.* 18.

Whether it be right to *hearken* unto *men*, more than unto *God*, *Judge ye*:

ye. Our *Text* is our *Saviours* plain and positive *Assertion* : The other but the discontented *Vulgars* Evil, surmise and *say so. John came neither eating nor drinking and they say he hath a Devil.*

We know the *Devil* prevailed over our first Parents, (a) *Eating*, and entred *Judas*, after the (b) *Sop*; but he could effect nothing on Christ, (c) *fasting* and *hungry*. (a) 3. *Gen.* (b) 13. *Jo.* 27. (c) 3. *Mat.*

(d) *Fulness* makes us most prone to *deny God*, and to *forget* him, and then you know whether we are like to fly. (d) 30. *Pro.* 9. 7. *Deut.* 11, 12.

Sinful and unclean excess feasts *Satan*, inclimated by the *Evil spirits* (e) importunacy, to *possess the greedy Swine.* (e) 5. *Mar.* 12.

In the words two parts.

In the words you may consider two parts. 1. A *Mischievous Malady.* 2. A *main Remedy.*

1. A mischievous malady, and in this two things considerable in the evil spirits.

1. A Mischievous Malady. *This kind goeth not out.*

2. *A main Remedy*; but by *Prayer and Fasting.*

1. In the mischievous Malady, you may observe in the evil spirits.

1. Their

1. Their *Multiplicity*.

2. Their *Malignancy*, both are implyed in *Hoc genus*. This kind.

1. Their Multiplicity. *Hoc genus*, *This kind*, supposeth a numerous *species* or company of the *dark Region*. 1. Their Multiplicity.

To denote the *multitude* of *powers*, they are said to make up a (*f*) *Kingdom*, a (*g*) *Synagogue*, a (*h*) *Legion*. (*f*) 11. *Luk*, 18. (*g*) 3. *Rev*. 9. (*h*) 5. *Mar*. 9.

The great *Belzebub* can command thousands of his Ministers (if God permit) to vex and trouble us: witness that poor *Gadaren* so infested with this (*i*) *hellish* Rout; *we are many*, may the chief Commander of those forces seem to answer, in respect of those that were in or about the possessed, (*i*) 5. *Mar*. 1, 2, *&c*.

For though Christ rebuked the *spirit* whereby the person was principally actuated, in the (*k*) singular number, yet this *Captain-agent* was attended no doubt with a sufficient rabble of the black Regiment, as appears by their several seizing (the word once given) on their several preys in that great *herd*, containing about (*l*) *two thousand*, (*k*) 5. *Mar*. 8. (*l*) *verse* 13.

A *multitude* of *Dæmons* (as one obſerves) without violence to their natures, may lodge in the Body of one man; Theſe ſpirits being able to draw themſelves out of their uſual extent, into a far narrower compaſs; and perhaps wholly to quit their own vehicle to make uſe of anothers; and ſo many may unite with the blood and ſpirits.

But wherever this *throng* of Feinds did beſtow themſelves, whether in or about one man, Gods *bounty* was never the leſs in ſuffering them to poſſeſs no more; nor Chriſts *power* in driving them away from hence; the *Devils* being nothing the weaker, for not appearing each one harneſſed with a ſeveral humane body.

By what hath been ſaid, we may gather, there is a damned *Militia*; the *Devils* march about in *Troops* and *Armies*, to torment us, and conſpire our ruine; yet we know how to disband them all; no number of them can withſtand *Prayer and Faſting. This kind goeth not out but by Prayer and Faſting.*

2. In

2. In the malady, there is considerable in the evil spirits, as their Multiplicity, so Malignancy. 2. *Their Malignancy.*

Hoc genus. *This kind.* As it includes a *numerous* Combination, so a Combination of more *stiff* and *tenacious* spirits. See Bishop *Hall*'s Paraprase on the place. Having a more stubborn (*non egreditur, & a vix discedit*) goeth not forth, *and a* hard departing, (9. *Luk.* 40.) stamped on them.

Hoc genus. *This kind* are noted for a sort of bold, abusive, most extraordinary fierce and cruel *Devils.* That valued not a bare (*n*) *Apostolical* command, that ceased not to shew their malice, in the (*o*) *face* of Christ himself; (*p*) *taring* and bruising the possessed, making him *foam, gnash with his teeth, pine away*, (*q*) *cry out suddenly, fall or wallow on the ground.* Oft times casting him into the *fire*, and into the *waters*, 9 *Mark* 23. Seeking *Extremities* to destroy him, without the least pity or respect on a (*s*) *child*, and an (*t*) *onely child.* (*n*) 9 *Luk.* 40. (*o*) *ver.* 42. (*p*) 9 *Mar.* 18. (*q*) 9 *Luk.* 39. (*r*) 9 *Mar.* 20. (*s*) 9 *Mar.* 21. (*t*) 9 *Luk.* 38.

Now

Now *Hoc genus*, this kind, be their *number* never so *great*, their *nature* never so *malign*, is to be ejected Christs way, though no otherwise. *This kind goeth not forth but by Prayer and Fasting.*

2 Remedy. Prayer and Fasting not to be sevred

2. The Remedy, *Prayer* and *Fasting*, not to be severed.

1. Because *Christ hath coupled them, and what God hath joyned together, let not man put asunder*, 19 Mat. 6.

2. It was the *Custome* of the *Church* of old, to *Joyn* them, as we see in (*u*) *David*, in (*w*) *Esther*, the (*x*) *Israelites*, (*y*) *Daniel*, in *Anna*, 2 Luk. 37. So in the *Epistle* appointed for this day the *Proclamation* goes. (*z*) *Sanctifie a Fast, gather the People, and let the Priests say, Spare thy people O Lord.* (*u*) 2 *Sam.* 12. 22. 75 *Psal.* 13. (*w*) 4 *Ch.* 16. (*x*) 20 *Judg.* 26. (*y*) 10 *Ch.* 3. (*z*) 2 *Joel* 15, 16, 17.

3. 'Tis the present *practice of our Church.* On our *Wednesdayes* and *Fridayes*, *Dayes* of *Abstinence* (for the *Bridegrooms taking away*) (grounded on the command of our Saviour, see Mr. *Browning* on that text, *p.* 176, 177.)

(2 Mark

(2 *Mark* 20.) to his Disciples that then they should fast in *those dayes*) our Church enjoyns, ἐκτενεῖς προσευχὰς. 12. *Act.* 5. *Instant*, earnest Prayer, peculiarly applyed to the *Letany*, *Id.* p. 148. as the *Eastern Church* testifies.

4. Because (saith Bishop *Hall* in his Paraphrase on the text, *Efficax est oratio precedente Jejunio. Cyp. de Jejun. & Tent. cap.* 6.) Devotion in Prayer is apt to grow dull and faint, there must be an exercise of *fasting* and *abstinence*, to set an *edge* upon it, and *stir* it up. 4.

Prayer may prevail without *Fasting*, but *Fasting* without *Prayer*, is to small effect, and when they both joyn together, they make the strongest assault on Heaven as can be.

Ἀεὶ τῇ νηστείᾳ τὴν προσευχὴν συνέζευξεν ἡ χάρις, &c. *S. Chrys. in Psal.* 145.

Wherefore the Servants of God, (in their highest concerns) would not separate them. 8 *Exr.* 21. 13 *Act.* 3. 14 *Act.* 23.

Prayer and *Fasting* render us most *acceptable* unto God, and *like* unto the Angels.

Prayer

The excellency of Prayer.

Prayer (saith Reverend *Hooker*, *Eccl. Pol. lib.* 5. *Papagr.* 23. *p.* 23.) are those *Calves* of mens *lips*, 14 *Hos.* 3. Those most gracious and sweet *odours*, 5 *Rev.* 8. Those rich presents and gifts which being carried up into Heaven, do best testifie our dutiful affection, and are for the purchasing of all favours at the hand of God, the most undoubted means we can use. And again a little further, the knowledge is small (saith he) which we have on earth, concerning the things which are done in Heaven; notwithstanding thus much we know, the Saints in Heaven that they *Pray*, and therefore *Prayer* being a work common to the Church as well *Triumphant* as *militant*, a work common unto men with Angels, what should we think but so much of our lives is cœlestial and divine, as we spend in the exercise of *Prayer*.

The excellency of Fasting.

So for *Fasting* (if it be right) is it not a *chosen* duty, an *acceptable* time unto the Lord? 58 *Is.* 4, 5.

Again *Fasting*, saith St. *Chrysostome ser. de Jejunio*, *Tom.* 5. is an imitating or following the very Angels in Heaven, so

so far forth as we are able, &c. *Fasting* is the *life* of *Angels*, so St. *Ambrose*, *Tom.* 4. *de Jejun. cap.* 3. *p.* 239. *Qui jejunat Angelorum ritu vivit*, &c. St. *Basil Hom. de Jejun.*

These two now linked, must be of exceeding vertue and efficacy.

5. *Prayer* from *Fasting* cannot be sundred, for what is *Fasting* it self, but *silent Prayer*? where in our *Humility* (without which vocal supplication is but an empty sound) God effectually reads our wishes, and the *peices* of a broken spirit, are to him pleasing and prevalent *Petitions*, 51 *Psa.* 17. A *broken and a contrite heart O Lord thou wilt not despise.* 5.

My next business shall be to enquire why *Fasting* should make *Prayer* so powerful? and Secondly, what *Fasting* it is that doth so. *why Fasting makes Prayer so powerful.*

For the first, *Fasting* makes our *Prayer* more powerful.

1. As it helps us to the greater *watchfulness* hereunto, sobriety and this go together. 1 *Pet.* 4. c. 7. Our *Vigils* and *Evenfasts* are all one. *Fullness* creates *drowsiness*, we have an Eminent 1. *Reason.*

 instance

instance of this in the Disciples, 26 *Mat.* 40, 41. 43. who after Supper, could not (would they never so fain) keep their Eyes open.

When the Belly is full, we use to say, *the Bones are at rest*, we are indisposed to any thing else, and this indisposition of the *flesh* (whilst we are in the Body) hath too much influence on the *soul*, be it in it self never so *willing* and well *minded*, 26 *Mat.* 41. 7 *Rom.* 18.

Surfeiting degrades the Body to a Bestial sluggishness, whilst *abstinence* (as much as in it lyes) advanceth it self to the nature of a *Soul*, (a nobler substance then to be nourished by *perishing* meats, *Joh.* 6. 27.) and makes it more suitable to that *spiritual Body*, 1 *Cor.* 15. 44. wherewith she shall be clad in Heaven, in order to a perfect vigorous and active devotion.

2. *Reason.* 2. The more we *deny* our selves, the more God delights to *own us*, 1 *Sam.* 15. ch. 17. and our *suit*; and where can this be done better than *by fasting*? wherein we acknowledge our selves most unworthy of any of his blessings: This holy *Justicing* our selves,

selves, is a way to prevent Gods Judgment, 1 *Cor.* 11. c. 31.

3. The sence of *want in Fasting* makes us the more liable to pity others, and so the more capable of *pity* our selves, according to Christs gracious promise; *Blessed are the merciful, for they shall receive mercy.* 3. *Reason.*

4. *Fasting* * kills *sin*, which sets God and us at *distance*, 59 *Isa.* 2. and *stops* his *ears* at our Prayers. The starving the flesh, is the mortifying our lusts. 4. *Reason.*

* *Fasting is the Death of offenses, the racing out of sin.* S. Ambrose *in the place forequoted.*

Lastly, *Fasting* is the *last* and *utmost* means we can use, to procure *audience* to our most earnest *requests* amidst our dreadfullest calamities, prescribed by God himself, with a gracious promise of success, 2 *Joel* 12. *Turn ye unto me* (saith the Lord) *with fasting, and with weeping, and with mourning*, &c. verse 18, 19. *then will the Lord be jealous for his Land, and pity his people, yea the Lord will answer.* 5. *Reason.*

If some measure of miraculous *faith*, vers. 20. together with an *address* to *Heaven*, be not sufficient to effect a conquest on the *worser Devils*; all that

is left to be added to these is *Fasting*, and that doth it. This *kind goeth not forth but by Prayer and Fasting.*

Religious Fasting. Consists.

2. We come to shew what *Fasting* it is, that is so prevalent with Prayer, and that is a *Religious Fasting*. Consisting

1. In *abstinence from bodily sustenance*, which is either, 1 *Partial*. 2. *Total*.

1. *Partial*, and here I mean not the *Judaical* distinction of meats, nor *Heathenish* niceness, nor *Papistical* Superstition, nor Heretical prohibitions, nor meer *Physical* or *Political* abstinence for Healths sake, or some *civil* interest, though these last ought indeed to be observed in reference to natural *self-preservation*, & in *obedience* to just *authority*.

But I mean a refraining from some delicate meats, such as was *Daniel's Fast*, 10 c. 3. and *John* the Baptists, who in respect of his *courser diet*, 3 *Mat.* 4. was said to come, *neither eating nor drinking*. As if this Heavenly *Preacher* and *pattern* of penitency, this (*vox clamantis in deserto*) this voice in the wilderness, (3 *Mat.* 1, 2, 3, 4.) stood no more in need of corporal means, whereby to subsist, than (that pure

pure *procreation* of the *mind*) the *Voyce*.

Which abſtinence is to no other end than a pious *Caſtigation* of the *Body*, for the *furtherance* of the *Soul*, 1 *Cor.* 9. c. 27. For the *Inward* man may be *renewed*, though the *outward* man *decay*; 2 *Cor.* 4. c. 16. A weak Body may lodge a ſoul in good health and proſperous plight, as we ſee in *Gailus* Ep. Joh. 2. *Faſting is a refreſhing of the Soul, the food of the mind.* So St. *Chryſ.*

2. *Totall* Abſtinence, is from all food whatever for a time, and this is either *Extraordinary*, ſeen in (k) *Moſes* (l) *Elias*, (m) *Chriſt*; or *Ordinary*, poſſible to humane nature, ſuch as was *Eſthers*, 9 c. 16. This is the moſt compleat manner of *Faſting*.

(k) 9 Deu. 9.
(l) 1 K. 19. ch. 18.
(m) 4 Mat. 2.

It cannot enter into me, how denying our ſelves *fleſh* only, and gormondizing variety of *Fiſh* (moſt curiouſly and exactly Cook'd) with the beſt *wines*, &c. can be counted *Faſting*, ſince we reckon theſe the moſt *choice* and *courtly* entertainments.

2. Religious Faſting, is an *Abſtinence* from all *pleaſure* and ordinary *labour*, in this ſenſe we muſt ſanctifie a II.

Fast, 2 *Joel* 16. as the *Sabboth*. 20 *Exod.* 8, 9.

I. 1. From *pleasure*. *Let the Bridegrooms go forth of his Chamber, and the Bride out of her Closet.* This must be a * *general* penance to *the Body*, keeping the *throat* from its pleasing *meals* : The *Eyes* (as at all times, so then especially) from *beholding vanity*. The *Ears* from *mirth* and Musick, the Body from case and bravery, we see this in *David's Fast*, 2 *Sam.* 12. c. 16. 20. who that while, *lay on the Earth* neither *washed* nor *annointed* himself, nor *changed his apparel*.

* *Si sola gula peccavit, sola Jejunet & sufficit : si verò peccaverunt membra cætera cur non Jejunent & ipsa ?* Bern. Ser. Quadrag. 3.

II. 2. *Labour* ; Would we know what makes our Fasts slighted ? Behold in the day of your fast ye find *pleasure* and exact all your *labours*. 58 *Isa.* 3.

III. 3. Religious Fasting, must be accompanied with works of *Justice*, and *mercy*, 58. Isaiah 6. 7. *Is not this the Fast that I have chosen*, &c.

IV. 4. Religious Fasting is accompanied with a oynt and unanimous sending up our *praises* to Heaven in a *general Congregation* met together in the *place* of Gods

Gods *publick* worship, 1 *Joel* 14. *Sanctifie ye a Fast, gather the Elders and all the Inhabitants of the Land, into the house of the Lord your God.* This noise rends the Heavens, and prevails with incomprehensible Majesty to take notice of our complaints.

5. Religious Fasting must be accompanied with *Repentance*, and resolution of a *new life*: All that we have said is but a *Mock-fast* without this. But the outward *Ceremony*, without the *substance*, the *Sign* without the thing *signified*; which doth but more displease, as disappointing the expectation, If there be no *funeral*, what means these *mourning weeds*? If no internal *Mortification*, what meant this specious shew of it? V.

Hence open *prophaness* is preferred before secret *Hypocrisie*. The *Publicans* and *Harlots* before *Scribes* & *Pharisees*, 21 *Mat.* 31.

The Renting of the *Heart*, rather than *the garments* God looks at, and commands sincere *conversion* with *Fasting*, 2 *Joel* 12. Convertimini. *Turn unto me with all your heart, and with Fasting*, &c.

 This

This *godly sorrow*, intimated by our *External humiliation*; this *sorrow of Repentance not to be repented of*, 2 *Cor.* 7. c. 10. *Behold*, vers. 11. what *Indignation* it ought to work in us, yea what *revenge* against sin, what *carefulness*, what *fear* of offending any more, yea what *zeal*, yes what *vehement desire* of better obedience, that we may in all things *be approved of* God in our *Fasting*.

Thus have I shewed you the *Excellency* of *Fasting* and the *manner* of it.

Application.

But methinks by this I hear some ready to cry out, *what doth this Babler mean*? He hath been all this while doing just nothing, *nothing* to his *Text*, for how doth he prove *Fasting* to cast out *Devils*, and that the worser sort: as Christ *here* observes to his Disciples saying, *This kind goeth not forth but by Prayer and Fasting*.

In what sense Prayer and fasting casts out Devils.

To this I answer (without pretending to *superstitious* miracles, or *Papistical præstigies*) *Prayer* and *Fasting*

Fasting may be said to cast out *Devils.*

Mr. *Calvin* (see Dr. *Moor*'s Myst. of Godl. *p.* 116.) makes that *Legion* of *Devils* 5. *Mar.* 9. to be no other than *depraved affections*, and Christ calls *sinful suggestions* in Peter, *Satan*, 16 *Mat.* 2, 3. And indeed to speak the truth, *Sin* is worse to us than *Satan*, for all the Devils in Hell, armed with their highest spight and malice, cannot hurt us without it. I. *Sins are Devils.*

No doubt the *Devil* did encounter our Saviour, with as desperate a design of *envy* as ever he did any; and to this end, (like an *Innocent* Bird in the talons of a rapacious *Vulture*) he was transported by him to as dangerous *pracipices.* The *pinacle* of the *Temple*, 4 *Mat.* 5. and the *exceeding high mountain*, vers. 8. yet had no power to *mischief* him, because he could find nothing in him, 14 *Jo.* 30. he kept himself free from *sin*, notwithstanding those *many and strong temptations.*

This *Lion* may *roar* but he cannot *rent*, 1 *Pet.* 5. 8. he may *tempt* but he cannot *torture* without *Sin.*

'Tis

'Tis obſerveable in Dr. *Moores*'s Miſt. of Godl. *p.* 114. that the Jews *Apoſtacie* chiefly abounding in the Country of the *Gadarens*, made thoſe parts above others ſo obnoxious, to be ſo cruelly peſtered with the *Infernal crue.*

To ſpeak proper, *Sin* is the only *Devil* to be condemned, for all our *ſufferings* from the *Devil*; for we look at the *efficient* not the *inſtrument*; it with much a doe can be eſteemed a *cauſe* in Philoſophie.

In a Malefactor puniſhed, we neither blame the *Judge* nor *Executioner*, but the *Offence*; nor in the *impious poſſeſſed*, can we juſtlie inveigh againſt *God*, nor the *Tormentors* ſo much as the Tranſgreſſion.

In this affliction, *he* cannot go beyond the bounds of *Juſtice*, 18 *Gen.* 25. nor *they* beyond their *Commiſſion* from him, *Ep. Jud.* 6. who hath *reſerved* them in *Chains for ever.*

By all that hath been ſaid, I conclude, if *Faſting* kills *ſin*, as hath been ſhewed, it ſubdues *Satan*, and that in the worſt kind, *Hoc genus*, &c. *This kind* goeth not out but by *Prayer* and *Faſting*,

2. The

2. The Corrective *Censure* due to sin, *Excommunication*, is a *Delivering* to *Satan*, 1 *Cor.* 5. c. 5. rendring men (as * one observes) to have their bodies miserably perplexed by him.

Now what acquits us from this dreadful judgment but *Prayer* and *Fasting*? the necessarie *Concomitants* of true *Repentance*, 2 *Joel* 12, 13, 14. The only *way* to procure our *pardon* and absolution, 18 *Ezek.* 21, 22.

The proper business of our Fast *this day* begun, was in the primitive Church to *receive* the *penitent*, &c. *Euseb. lib.* 5. *Hist, Eccles. cap.* 24.

This day is ordered the *Commination* to be read, so full of *threatnings* to *sin*, (whereto we all say *Amen.*) *Invitations* to *repentance*, *proffers* of *mercie*, *Prayers* for *amendment*, with solemn *Fasting*, *Weeping*, and *Mourning*, that I cannot but methinks rejoyce to see Satan here *fall like lightning*, 10 *Luk.* 18. and his *works* so abominated (my charitie gives me to believe) in this *real* Humiliation; where all that is in the world, 1 *Jo.* 2. 16. *viz.* The lusts of the Flesh, the lusts of the Eie, and the pride of life; (the whole temp-

2. *The Censure due to sin, is a Delivering to Satan.*

* *Ex hôc loco decemur quòd eos qui segregantur, & ab Ecclesiastico corpore seperantur, invadit Diabolus eos gratiâ destitutos in veniens.* Theod. in locum.

temptations of the *Prince of the world*) lie buried in an Holie *abstinence* from all *sumptuous* fare, *pleasing* sighs, and *gaie* clothing.

I shall offer but one consideration more, to win the *disaffected* I hope, to complie with our *Church* in the custom of *this Fast*.

Though *Repentance* is alwaies requisite, yet hath there not in all ages, upon occasion, been daies wholly set *apart* for the solemn celebration hereof with *publick Fasting*?

And doth it not consist in *Regal Authoritie*, to *appoint* those daies? as we see in *Ahab*, 1 *Kings* 21. c. 8. which *Fast* was proclaimed I doubt not but by a *lawful power* in him, though upon a *false* ground, and to an *unlawful* purpose. Namely *made Blasphemie*, for the *depriving* him of his *Vineyard*.

Wherefore *when Civil* and *Ecclesiastical* commands concur in a *general lawful Fast*, may we not harmlessly obey without asking *why now*!

Yet why not now? not only upon many *civil* designs *useful*, but upon many divine considerations *suitable*;

now

now we may learn from the *Crane*, *Swallow*, and *Turtle* to know our proper seasons of *turning*, 8 Jer. 7.

Now, saith Bishop *Andrews*, all things *turn*; the *year*; from about this time, the *new one* takes date. In Heaven, the *Sun* in its *equinoctial* line; the *Zodiack*, and all the constellations in it, do now *turn* about to the first point. The *Earth* and all her *Plants* now *turn* to their best *splendor* and *delightsomness*.

Every thing thus *turning*, it would not be amiss would it put *man* in mind of *turning* too unto the *Lord*, 2 *Joel* 12. *Therefore also*, now *saith the Lord*, *turn ye unto me with all your heart*, *with fasting*, &c.

This time our Church religiously allots for *a deep meditation* on Christ's *infinite passion*, and the very thoughts of this blessed *Bridegrooms taking away*, aptlie fits us for a time of *fasting* and *mourning*, according to our Saviours injunction, *in those daies shall ye fast*.

Now, we are to *look upon him*, *whom we have pierced*, with a more *earnest* and *fixed* eye, we cannot but *mourn*, and that *bitterlie*, (for our *lusts* which have done

done it) without these, all the *Devils* in Hell could not, and therefore we must, I think, conclude *these*, the *worst*; to *tame* which, Christ tells us, the only way in the Text, *Prayer* and *Fasting*; this kind, *goeth not forth but by* Prayer *and* Fasting.

THIRD SERMON ON *Good-Friday*, OR THE *Passion of our Saviour.*

26. Mat. 39.

O my Father if it be possible let this Cup pass from me: nevertheless not as I will but as thou wilt.

THIS *week* was anciently called * Μεγάλη ἑβδομὰς, the *Great week*, every day whereof is marked with *blood*; the full Historie of our Saviours *Passion*; this the *Church* thought fit,

* *By the Eastern Church:* Magna & Sancta Hebdomas. *apud lat.*

fit, saith *Chrysostom*, that it might sink deeper into us, affect us nearer, wring us and sting us more and stronger, till it makes *Christs* sufferings in some measure ours, drawing from us, according to his *Agonie sweat*, 21 Luk. 44. δάκρυα αἱματώντα, *Bloudy tears*, Bloud and water in abundance, both from heart and eyes, making our *mourning* somewhat suitable, to his *Heavinesse and exceeding sorrow of Soul*; vers. 37, 38. Our Prayers fervent like those *strong cries*, 5 Heb. 7. which at some distance, in the dreadful sence thereof, he sent up prostrate, for the removing (if it might be) of this bitter *Cup*. He *fell on his face and Prayed saying*, *O my Father*, &c.

Division. Our Text divides it self into 2 parts. 1. Christs *Supplication*. 2. *Submission*.

Christs Petition implies three things. 1 Christs *Supplication*, wherein you have his earnest Petition to God for the passing of this *Cup*, if possible, implying three things.

1. *The Bitternesse of the Cup.*
2. *Christs sensiblenesse hereof.*
3. *The difficultie of its passing.*

1. The bitternesse of the Cup in 3 respects. 1. *The bitternesse of the Cup*, which appears, if you consider.

1. *The*

1. *The Cup it self.*

2. *The Qualitie of the person*, who was to drink it.

3. *The manner*, it was to be drank in.

Consider;

1. Consider *the Cup it self*, 'tis Ποτήριον, *a Cup.*

1. *The Cup it self*; 'tis 1. Ποτήριον.

Christs *sufferings* are sometimes compared to *Baptisme*, 20 Mat. 22. *a plunging over head and ears*; sometimes to a *Cup* to denote the *plentifulness* of them. This *Cup* is wide and deep, and holds a great deal.

2. 'Tis ποτήριον τοῦτο. *This Cup*, which points at the *grievousness* of it.

2. Ποτήριον τοῦτο.

This Cup, 75 Psal. 8. is a *Cup of red wine*, (blood) *full mixt*, with the fierce wrath of God, 1 *Lam.* 12. for sin.

This Cup, whoso hath tasted but one *sup* of it in the sence of Gods *frowns* to his *particular sins*, may perhaps guess somewhat of its insufferableness to be drank *clear off*, for the *sins* of the *whole world.*

This Cup, wherein is squeezed the whole *vintage* of Gods *fury*, due to

the transgressions of all mankind, *This cup* must our *Redeemer* take down, dregs and all, as he becomes our *Sponsor*, *to bear our griefs, and carry our sorrows, God laying on him the iniquitie of us all.* 55 Isaiah 4.

This cup transmits most exquisite tortures into his *Bodie*, unspeakable pangs of *Soul*.

1. *Exquisite tortures of Bodie.* His *head* was digged with *thorns*, his *back furrowed* with the *whip*, 39 Psal. 3. His *hands* and *feet* torn with *nails*, his *side* & *heart* pierced with the *Spear*, for us he endures the *painful, shameful, lingring, cursed* death of the *Cross*.

2. *Unspeakable pangs of Soul*, witness that strange distillation in the *Garden*, on the very thoughts of this *cup*, 22 Luk. 44. what wonderful inflammation, 1 *Lam.* 13. *fire in his bones*, proceeding no doubt from the dreadful *anguish* of his *Soul*, 14 Mar. 34. caused in him this unheard of *melting*? *A sweat of great drops of blood* showring down his body, in a *cold* night, for they were feign to have a *fire* within, 22 *Luke* 55. whilest he lay abroad in

in the open air, upon the cold earth!

At this hour what his *feelings* were, it is dangerous to define, saith Reverend Bishop *Andrews* in his second Sermon on the Passion, *p.* 354. we know them not, we may be too bold to determine them. In respect of these, the Greek Fathers crie out in their Liturgie, Δι' ἀγνοουμένων ἡμῶν βασάνων, ἐλέησον καὶ σῶσον ἡμᾶς. *By thy unknown sorrows and suffering felt by thee but not distinctly known by us, have mercy upon us and save us.*

Such were the unspeakable distresses, torments, and terrours of Christs soul, *before*, and then especially when he hung on the Cross, witness that doleful crie of *My God, my God, why hast thou forsaken me*, 27 Mat. 46. that many make these that *Hell* (we say in our Creed) *he descended into.*

May not then Ποτήριον τοῦτο, *This cup* well make our Saviour crie out? *O my Father*, &c.

2. *This Cup* is aggravated by weighing the *person* that was to drink it.

Ursin Cat. pag. 509. Though some expound it of his local descent thither, alledging notable reasons. See Day's Lect. 7th. on the Creed, *p.* 140.

2. *Consider the person that drank this cup.*

 For

For as is the *person*, (saith Bishop *Andrews*) so is the *passion*. Now Christ was the greatest *person* that ever did or could suffer, and so likewise must his *sufferings* be the greatest, if we consider him.

1. A *man*, in himself altogether *Innocent*.

Call it not immodesty in her sex, or only a ridiculous and superstitious credulity to an idle dream; (but impute it rather to a good zeal raised in her by some extraordinarie Revelation) that *Pilate*'s Wife should send such a charge, in his behalf, to her Husband on the Bench, saying, *have thou nothing to do with that Just man*, 27 Mat. 19.

'Twas nothing but what *Pilate* himself was convinced of, publickly declaring, *he found no fault in him*, 23 *Luk.* 14. no, nor yet *Herod*, ver, 15, no, nor the *Devil* himself, 14 *Jo.* 30.

Let him be Crucified say the envious Rabble, nor can they shew any sence for it, (*why what evil hath he done?*) but a rash and lowder *crucifigatur*, *let him be Crucified*.

2. He

2. He was a *noble Personage* of the *Race Royal*, descended from Kings, 1 *Mat.* 2 *Luke* 4.

3. He was, (and I can go no further) *God himself*: The *creature* so miraculously Sympathizing, with its mighty *Creatour*, in that great *Eclipse* and *Earthquake* at his *passion*, 27 *Mat.* 45, 51. 54. makes the Centurion cry out, *truly this was the Son of God.*

And the *Son of God* in that sense the Jews understood him, 10 *Jo.* 33. 36. *Equal with God*, without any *Robbery*, or *Blasphemous Presumption* at all.

What will you say? did our Saviour then, did he suffer such extremities, he that was *God* himself? must the Lord of life and glory, in whose presence, *there is fulness of Joy*, 16 *Ps.* 11. submit to a full draught of all *Infamy*, *pain* and *death*? 2 Phil. 6, 7. 8. If as the *person* is, the *passion* be, this argues again the bitterness of Ποτήριον τοῦτο, *this cup.*

3. The *manner* of drinking *this cup* aggravates its bitterness, as,

2. *The manner of drinking this Cup.*

 1. *Un-*

1. *unaccompanied.* 1. *Unaccompanied* (alone) *of the people there was none with him*, 63 Isa. 3. His dearest Disciples at this instant, they all *forsook* him and *fled*, v. 56. If *Peter* sollovv, it shall be *far enough off*, v. 58. If he come into the Court vvhere his Master is arraigned, abused, *&c.* It shall be with a great deal of strangeness, protesting with Oaths and Imprecations, that *he doth not know the man*, *v.* 72. 74. rather than by acknovledging him, to bring himself within the *præmunire* of this bitter *cup*.

2. *unpitied.* 2. *Unpitied*, from that nature he took, and undertook for, *(Man) They* for whom he became *bound*, became his *Executioners*, *They*, for whom he *drank* this bitter *cup*, *put it into his hands*; among these a *Table friend* betraies him, 13 *Jo.* 18. with as great pretence of kindness, a *Hail Master*, and *a kiss*, v. 49.

Had it been an *Enemy* had done this, 55 *Psal.* 12. it might have been *borne* but a (Σὺ μὲν ἄνθρωπε) Thou my *familiar acquaintance*, makes it intolerable.

Man spares not his *Saviour*, but out of *Spleen*, 27 *Mat.* 18. and pure

spight

spight crucifies him, and beyond all humanity, *mocks* and *derides* him, in the height of his pains on the *Cross*, 27 *Mat.* 38, 39, *&c.* with *Railing wagging their heads*, and desperate provocations, *vah tu*, 15 Mark 26. *Ah thou wretch!*

To him that is afflicted, pity should be shewed, 6 Job 14. His yet affords some *relief*, when it cannot *deliver*; but oh Barbarism! as if some *Savage Beast* only were baited, not the *Son of God* suffering, here is *insulting* and *triumphing*, all helping forward, Ποτήριον τοῦτο, *this Cup*, aggravating its bitterness.

2. Christ drinks *this cup* unpitied from God himself, as testifies the forementioned cry of *Eli*, *Eli*, &c. *My God, my God*, &c. Implying that *God* had for the time (shewing his extream anger due to our sins, which Christ now took upon him) withdrawn from him the sence, and vision of his comfortable presence. *Non solvit vnionem sed subtraxit visionem.* Leo.

The *power* of darkness is let loose to afflict him: The *Influence* of comfort

restrained to relieve him, saith Bishop *Andrews* in his 2 Ser. on the passion, *pag.* 356.

St *Austin*, ibid. gives this reason why the Martyrs with such courage, cheerfulness, and singing, most of them passed through their torments. *Martyres*, saith he, *non eripuit sed nunquid deseruit? God delivered not his Martyrs, but did he forsake them?*

But here the *Father* gives the *Cup* to his beloved *Son*, 18 *Jo.* 11. and leaves him with it. *My God, my God*, &c. This makes the *Cross* an insupportable burthen, after this there is no living, but an immediate *yielding up the Ghost*, 27 Mat. 50.

This, like the most *gross* and *deadly* poyson, lies at the *bottom* of the *cup*: at this dismal and pitiful exclamation, the *Sun swounds*, the *Earth trembles*, the *Rocks rent*, the *Temple flies asunder*, Jesus expires.

2. What Christs sensibleness of the Cup, (implyed in his Petitioning the removing of it if possible) doth denote.

2. Christs Petition for the removing of the *Cup*, if possible, implies as the bitterness of it, so his great sensibleness hereof, to denote.

1. *The*

1. *The Reality of Christs Humane nature*, See Bishop *Hall*'s Paraphrase on the Text, *That* only was it, did shrink at this *cup*, for though Christ, *God*, suffered, yet it could not be as *God*. St. *Austin* demonstrates this at large, *Sicut Philosoph.* &c. Epist. 102. pag. 295.

1. *The Reality of his humane nature.*

2. The sense of this *cup*, *did admirably set off the graces of Christ* (wherein he became a pattern for our imitation) in *humility*, *patience*, *faith*, *constancy*, &c. All these are more seen, when pain and affliction searcheth us so deep, and stings us so vehemently, than when by any *forced generosity*, *stoutness of spirit*, or any *natural* or *Artificial helps* whatsoever, we bear against the sence thereof.

2. *Sets forth Christs graces.*

3. This *sence shews the Realitie of Christs sufferings*; for indeed without this they cannot properly be called *sufferings*. They seem not much otherwise, than the *scourging*, *piercing*, *crucifying* of a *senseless* body.

3. *Argues the Reality of Christs sufferings.*

This makes a greater endearment of Christs love to us. The same that moves our *pity*, moves our *love*, now nothing attracts

4. *This makes a greater endearment of Christs love to us.*

attracts our *pity* more to any person, than the consideration of the most sharp and severest sufferings *felt* by him: The same *draws* a general love to Christ, when I am *lifted up* saith Christ, speaking of his passion on the Cross, *I shall draw all men to me.*

Love is the most forcible way both to *win* and *continue* a subject, hereby *Christ* enlargeth and establisheth his *Kingdome*, and confounds the uglines, and detestablenes of his usurping Competitor, *Satan*, who, like a hard Master, exacts of his vassals cruel services, *cutting*, *slashing*, *destroying* themselves. Whilst our Saviour, like a gracious Prince, offers up *himself* a *Sacrifice* for his people; submitting himself for them to the most miserable usage of the vilest and most malicious Miscreants.

5. *This argues the exceeding odiousnes of sin.*

5. The sensiblenes of this *cup argues the exceeding odiousnes of sin*: For this God *spared not* his own, only begotten, beloved *Son*, 8 *Ro.* 32. in whom with a miraculous *voice from heaven* he testifies, was all his *joy*, *delight*, and *pleasure*, 3 Mat. 17.

Is

Is God angry with Sinners, do they ever feel the weight of his wrath? So must Christ himself, and that in the highest degree, as he becomes the greatest sinner in the world, by *imputation*, 53 *Isaiah* 6. for if he will be *surety*, he takes upon him the person of the *debtor*, and the *debt* is made *his*. *Sin* then must not be any slight or inconsiderable matter, which put the Son of God so to it. This should work in us a greater indignation against it; our *Riot* and *Excess* brought him to this bitter *Cup*.

6. The sense of Christs sufferings, *makes the damned to Justifie God, in his terrible proceedings against them.* They feel no worse than what he hath already felt for them, and they slighted it.

6. This Justifies the damnation of the wicked.

What God *spared not* in his *Son* can we expect him to bear within us? 'Tis true the *merit* of Christs *sufferings* calls for remission of our sins, but on condition of repentance and amendment, *Jesus saves his people*, not *in*, but *from their sins*, 1 Mat. 21. we must be *sanctified* if we hope for *Redemption* and *Salvation* by his *blood*, 1 Cor. 1. c. 30.5 Eph. 25,26,27. 1 Jo.3 c. 2, 3.

7. The

7. This gives us assurance of a perfect satisfaction by Christs sufferings.

7. The sense of Christs sufferings, *gives us the greater sense of a full and compleat satisfaction thereby made to God for sin.* Sin hath already spit its *utmost venom* in that *bitter cup* which Christ so *sensibly* drank of. One *drop* of this *blood* of *God*, 20 Acts 28. cannot but make infinite attonement; what must whole *streams* do so painfully shed?

Christs *blood* hath a *voice* 12 *Heb.* 24. and every *Groan* a louder *accent* in it to cry for *mercy*. The more *pain* he endured, the more *pity* and *pardon* he commands for us, whom God made a Saviour, *perfect through sufferings*, 2 Heb. 10.

Lastly, This makes Christ sensible of our sufferings.

Lastly, The sense of Christs sufferings, *makes him experimentally sensible of ours*, draws from him the greater compassion and succour towards us under them, 4 *Heb.* 15. 3 *Heb.* 18. We have not an high Priest *that cannot be touched with the feeling of our Infirmities*, but one *merciful* and *tender*, the more ready to refresh us in afflictions and death it self, for those *sighs* and *fears* himself *felt* at the drinking of this *bitter cup*, which amazingly startled him

him and made him so earnestly cry out *O my Father*, &c.

3. *The Difficulty of the Cups passing*, or indeed the impossibility of it appears,

1. *From the unalterableness of Gods decrees*, 2 Acts 22, 23. Could he not here have commanded twelve *legions of Angels* for his rescue? 53, 54. verses. But *how* then, *should the Scripture have been fulfilled that thus it must be*? 3. *The Difficulty of the cups passing.*

Heaven and Earth may pass away, sooner than one *jot* or one *tittle of Gods word fail*, 5 *Mat.* 18. (one *drop* of this *cup* be spilt.)

The stain of sin cannot be washed off, but by *blood*, 9 Heb. 22. now what the *blood* of *Bulls* and of *Goats* could not do, the *blood* of the *Son of God* must. Thus it is written in the *Volume* of his Fathers *everlasting counsel*, 10 *Heb.* 4, 5, 6. if you will too curiously enquire the reason, take St. *Austins* answer, *Ipsum interroga me scire licet quòd ità, cur ità non licet: ask him, It is lawful for me to know it is so, not why.*

Not-

Notwithstanding whatsoever hardship this beloved Son underwent *in this cup*, it argues the highest love of *God* imaginable, to *suffer*, and of *him* to *drink it*, and gives us all this cheerful confidence, that he who hath not *withheld* his *Son*, but *delivered him up*, in this manner for us, can with him deny us nothing, 8 *Ro.* 32.

Again Christs *suffering* on the Cross, was suitable to mans *sinning*; *ut per lignum erigeret lapsum in ligno* Theod. *Ut fieret crucifixione quæ erat genus mortis Maledictum maledictio pro nobis* St. Austin, 3 Gal. 13. that as by the *Tree* came *Death*, by the *same* should come *life*. That by his Crucifixion, which was a *cursed* kind of death, he might be made a *curse* for us, to redeem us from the *curse* of the *Law*; for it is written, *Cursed is every one that hangeth on a Tree*, 21 Deut. 23.

Finally on the *Cross*, *extensis utrisq; manibus* (as one observes) *vocationem tàm gentium quàm Judæorum significaret*, by stretching out of both arms at widest, he shews forth most gracious proffers of embracing both *Jews* and *Gentiles*.

2. In

2. In the text you have as Christs *Petition*, *O my Father*, &c. so his *submission*; *Nevertheless, not as I will, but as thou wilt.* Christ in his prayer teacheth us, as 2. *Christs submission.* *What we learn in his Prayer.*

1. Devout Gesture. *He fell on his Face.* 1.

2. Secrecy. *He went a little further* from his disciples. 2.

3. Watchfulness, verse 38. *Watch with me*; fervency, in his *Prayer* he *sweat great drops of blood*, 22 Luke 44. Frequency, he went away and prayed the *second* and *third* time, *v.* 42. 44. 3.

4. Brevity and a form, the second and third time, he said the *same words* *v.* 42. 44. which were not many. 4.

5. A Diligent listning for the return of Prayer. Compare our Text with vers. 42. whereas Christ here Prayes earnestly, *if it be possible*, &c. (as if he had had, some secret intelligence from heaven, that *it could not be*) he alters it thus, *ver.* 42. *O my Father if this Cup may not pass*, &c. 5.

Lastly, He teacheth us holy, cheerful, and humble resignation of *our* will 6.

to

to *Gods* will, for the answering our Petitions. *Nevertheless not as I will, but what thou wilt.*

As Christ was God *his* will was not contrary to his *Fathers*, but as *Gregory Nazianzen* saith, ὡς μία θεότης οὕτω καὶ βούλησις, as the *Godhead is one*, *so also is the will of God.* But the assumed nature, subject to humane infirmities, beginning to startle at this *cup*, Christ will bring in subjection to Gods *will.* Since it is thy will *(O my Father)* in thine infinite wisdom to order this *cup* for mans redemption. In *obedience* to *thee*, and in *love* to *him*, I will freely drink it. It is a most terrible *cup* indeed, witness those strange fears which possess me on the very thought of it, making me cry out *O my Father*, *if it be possible*, pity thy dear *Son*, and *let it pass*! *Nevertheless*, *not what I will*, according to the weak motions of my frail *flesh*; *but as thou wilt*, according to thine eternal purpose, in the working of mans salvation, vers. 42. *If this cup may not pass from me, except I drink it, Thy will be done.*

FOURTH SERMON ON *Easter-Day*, OR *The Resurrection.*

24 Luke 34.

The Lord is risen indeed.

THe Primitive Christians (I have heard) on this day, meeting in the morning, had this greeting: *Some* cryed, the *Lord is risen*, the *other* answered, *the Lord is Risen indeed.*

What the early women had received from the Angels, *v.* 1. 4, 5, 6. and told to the Apostles, *v.* 9. and others; The two Disciples from *Emaus v.*13. now again ratifie & declare to them for

a most certain and very truth saying, *The Lord is risen indeed.*

The *matter* and *manner* of this report, which doubtless was with abundance of Joy, as witnesses their great haste *v.* 23. to bring it so many miles, *v.* 13. at night, *v.* 29, 30. late, after Supper) offers to our consideration, *two things.*

In the text two things observable.

1. The *Reality* of Christs Resurrection. 2. The *benefit* thereby.

1. The Reality of Christs Resurrection.

1. The *Reality* of Christs Resurrection. *The Lord is risen indeed.*

Some prejudiced Persons, as they did all his other Actions, of casting out Devils, feeding the multitudes in the wilderness, raising the dead, imputing these to some delusion, Witchcraft, or Sorcerie; so they might misconstrue this of his Resurrection also; and as they might say (as one observes in Dr. *Moore*'s Myst. of Godliness, *p.* 138.) of that great Eclipse of the Sun, at Christs Passion, that some delusive spirits might intercept that light, in favour of him the great Magician, (whom they thought just to crucifie betwixt those two other Malefactors, *quasi latronum pessimus* (saith one) as the worst

worst of the three) the same might say, that the same spirits might open his Sepulchre, carry him away, and afterward appear in his shape making use of his body to shew to *Thomas*, or changing their own vehicles into the likeness of flesh and bones, so that no mans sense might discover any difference. To this answers Dr. *Moor* in his Myst. of Godl. *p.* 140. give me leave to rehearse his own words, I cannot mend them.

1. *That which may be an Exception or Evasion in any case, is of consequence in no case*; for what doth there at any time really happen, but evil spirits have a power to imitate so near, that our senses may well be deceived?

2. *Though they have this power in themselves, yet I deny that they can exert it, when, and so far as they please*, and therefore God would not permit them to add so irresistable credit, to the whole Ministry of Christ, by this last miracle, if Christ had not really been the Messiah: but he being the Messiah, it was no delusion of theirs, but a real transaction by that hand that is omnipotent.

 3. Let

3. Let me add, *The Devil that grand Politician of Hell would not be such an enemy to himself, as to give Christianity such a huge advance, by counterfeiting the Resurrection of Christ*; especially now, at such a time; (when through the foregoing Prophecies, concerning him, and his late Testimony of himself, in his life) all so expected it.

4. *Every thing look'd exactly like a real Resurrection*, 28 Mat. v. 2, 3, 4. The *watch* felt the *Earthquake* in their own fearful *shaking*, saw the *Angel* roll the Stone from the Sepulchre, 20 *Jo.* c. 21. *Peter* looks into the Sepulchre, finds no Body of Christ there. *Christ* himself immediately after *appears* to his Disciples, *eat* and *drank* with them, they *felt* his flesh, put their fingers into his wounds, what greater demonstration could there be to convince any indifferent men, of the *reality* of his Resurrection?

5. Those *Miracles* he did while he was alive, being so genuine and reall, as they were, must needs beget faith in the unprejudiced, that his Resurrection was real also, the same power in him,

him, that raised *Lazarus* four dayes dead, 11 *Jo.* 39. could as easily raise himself, the third day.

Lastly,—*Fas est ab hoste doceri.* His enemies *false tale* raised, 28 *Mat.* 13. to put off the belief of his Resurrection, being so idle, and unlikely, gives us the greater persuasion of the truth of it. *Say ye his Disciples came by night and stole him away whilest we slept.*

There must be good words, large money, *v.* 12. and a fair promise of securing their necks, *v.* 14. e're they can prevail with the Souldiers to blaze abroad such an improbable story.

It was unlikely the watch should sleep, there being so severe a punishment to the delinquents in this case. Say they did sleep, how could they tell who stole him? or how could they once imagine it to be the Disciples? What had they more courage for their Lord dead, than living? 26 *Mat.* 56. or if they were the Disciples, where do we read they were ever arraigned, and prosecuted for this notorious cheat? They were very merciful to forgive them that they were never guilty of.

No, They secured the Sepulchre as it had been for their lives, *rolling* a stone before the door of it, so *bigg*, 16 *Mar.* 3, 4. no ordinary strength could, so *sealed*, 27 *Mat.* 26. the greatest durst not remove it, till the Angels are commanded to become *Porters* to their rising Lord, 28 *Mat.* 2. and Preachers of him to us, *v.* 6. *He is risen. The Lord is risen indeed.*

Object. How comes it to pass, the chief Priests and Rulers being so necessarily convicted of Christs Resurrection from the Souldiers, 28 *Mat.* 11. did not yield to confess it?

Ans. Because they would rather baulk their Consciences, than their reputation in the acknowledgement of so hainous an error.

What a blurr had it been to them to have Crucified their *Messiah* with their own hands, had they owned him for such? For had they known him saith St. *Paul*, they would never have done it, 1 *Cor.* 2. 8. now that such *knowing* men should not *know* him, you shall never know by their after-acknowledging him.

Are

Are we blind also? 9 Jo. 40. so sticks in their stomach, they will not endure to hear it, and therefore having proceeded so far in denying him, by putting him to death, they cannot in honour draw back, but must deny him in his Resurrection also, though never so plain and evident. *Surrexit Dominus vere. The Lord is risen indeed.*

2. *Obj.* If the Lord be risen indeed, hath vitally actuated that very body that lay in the Grave, what means his *appearing* and *disappearing* at pleasure, and coming to his Disciples when the doors were shut? this is rather *spirit-like*, v. 37. than suitable to the nature of a *real* body, *v.* 39. *flesh* and *bones.*

Answ. Christ, saith Dr. *Moor* in his Myst. of Godl. *p.* 141. gave a specimen of a wonderful power residing in him in his transfiguration on the mount; and that he carried that about him then, that was able to swallow up mortality into life, though it was usually restrained as a light in a dark Lanthorn. His Divinity therefore with his inward exalted humanity, I mean his Soul, took hold again of his Body, and

 did

did vitally irradiate it, so that he was as naturally united with it, as any Angel with his own vehicle, or any Soul of man, or any other Animal with their Bodies. Nor was it any greater wonder that Christ should rarifie his body into a *disappearing* tenuity, then that Angels and Spirits condensate their vehicles, into the *visibility*, and *palpability* of a Terrestrial body, the same numerical matter still remaining in both.

2. Christ hereby might discover the pure *refined* nature, and *spiritual* agility of our bodies after the *Resurrection*, when they shall be made *like unto his glorious Body*, 3 Phil. 21.

3. *Christ hereby shewed he was not constantly to be resident with us in his corporal presence*; and so we to apprehend him by faith, not by sence, 2 *Cor.* 5.7 ~~ch. 26.~~

Sometimes he appears and suffers himself to be handled by his Disciples, to demonstrate to their sence the truth of his Resurrection who were to be zealous asserters, and infallible witnessers of it to the world. Anon he withdraws,

to

to exercise them and us in a spiritual apprehension of him invisible. 11 *Heb.* 27. *Blessed are they that have not seen, and yet have believed*, 20 Joh. 29.

So much now for the Ἤγερται ὄντως, *Surrexit verè*, the *reality* of Christs resurrection. *The Lord is risen indeed.*

The *benefit* hereof follows, as

1. *This convinceth us of his Deity*, his *Surrexit* speaks him to be *Dominus*, his being risen, speaks him to be the Lord; He is risen indeed, he, and not another no man ever before him, 19 *Jo.* 41. lay in that tomb, and so was he raised too by his *own power*, not by *anothers vertue*; like him who revived at the touching of *Elisha's bones*, 2 K. 13. c. 21. 2 *Jo.* 19, 21. and 10 c. 18.

He is risen indeed. His, was a *real* resurrection from death, for they left him not, till they had his very * heart blood out, 19 *Jo* 34. no *delusive* awakening from a Lethargie, or some ob-stupifying disease.

1. The *Reality* of his resurrection, proves the reality of his divine nature, in that he is risen indeed, he is the Lord indeed; and so able to do infinitely for us,

* *There is about mans heart (they say) a Skin called* Pericardium, *containing in it water, which cools and moistens the heart, lest it should be scorched with continual motion, this skin once pierced man cannot live.*

us, in delivering us from all evil, and replenishing us with all good things.

2. *The Reality of Christs Resurrection, is the only confirmation of our faith, in him to be the true Messiah*, verse 21. his day decided him to be the *Redeemer* of Israel, 1 *Cor.* 15. c. 14. 17. *If Christ be not risen then is our Preaching vain, and your faith is vain also, ye are yet in your sins*, grievous consequences; but the Lord is risen indeed, and we may now stand under his arms, and make this bold challenge with the Apostle, 8 Ro. 38. *who is he that condemneth? It is Christ that died, yea rather that is risen again.*

3. *Christs Resurrection assures us of ours*, 27 Mat. 53. after this, many dead bodies of the Saints appeared alive, 1 *Cor.* 15. c. 20. *Now is Christ risen from the dead and become the first fruits of them that slept; for since by man came death, by man came also the Resurrection of the dead, for as in Adam all dye, even so in Christ shall all be made alive.* This is that joyful Anthem that welcomes in this Festival. Holy

Job

Job seeing *Easter*, as *Abraham* did *Christmas day*, 8 Jo. 56. (many hundred years before they were) by *faith*; cheerfully concludes *his* Resurrection, from the *Resurrection* of his *Redeemer*, 19 ch. 25. *Victurum me certâ fide credo, liberâ voce profiteor, quia Redemptor Meus resurget, qui inter Impiorum manus occubuit*; with assured faith I believe, and with free courage confess, that rise I shall, in as much as my Redeemer shall rise, who is to dye by the hands of wicked men; saith St. *Gregory* on these very words.

Eâdem catenâ revincta est Christi Resurrectio & nostra. Christs Resurrection and ours are linked with one and the same chain. If the *Head* be above the water, the *members* cannot perish, otherwise they may, 1 *Cor.* 15. c. 16. 17.

Now we may insult over death, 1 *Cor.* 15. ch. 55. since Christ risen thence, hath given death it' self it's deaths wound, 13 *Hosea* 14. *O Death! I will be thy Death. Death* now it self hath its *Epitaph*, the *Grave* its *Tomb-Stone.*

Nor

Nor is it a small thing for Christians to hear of their Resurrection, since it is the Ground-work of all their hope, and happiness, 1 *Co.* 15. *v.* 19. Our Souls are here burdened with a *sinful*, *sickly*, *loathsome body*; But at the Resurrection, this *corruptible* shall put on *incorruption*, 1 Co. 15. 53. this *mortal* shall put on *immortality*; this *weak*, *dishonourable* dust, shall be raised in *glory* and *power*, v. 43.

Well may then be rehearsed with abundance of joy, a *Surrexit Dominus*, *the Lord is risen*, since such infinite benefit doth arise to us from his Resurrection.

Application.

Is the Lord risen indeed?

1. *Let us be risen with him*; Then is he risen indeed to us, when our affections are risen with him, 3 *Colos.* 1, 2. Christs Resurrection must work in us a Resurrection to *grace*, 6 *Rom.* 11. before it can work for us a Resurrection to *Glory*, 20 Rev. 6. *Blessed and Holy is he, that hath part in the first Resurrection,*

on

on whom the second death shall have no power.

2. *Let us strive to find Christ this day risen*; with the same *haste* as *Peter* and *John*, 20. *Jo.* 3, 4. the same *care*, v. 11. *constancy*, and rapture of *Joy*, v. 16. as *Mary*; by the *same means* as the *Disciples* in the verse following our *Text*, *viz.* Breaking of Bread, in the Sacrament. Here we may with *Thomas* 20 *Jo.* 25. thrust our hands into the print of the nails, and the wounds in his side to convince us of the truth of his Resurrection.

I know not; Our Church will not, at this time especially, excuse us from this duty; and certainly the *life* every worthy Communicant finds in Christ (fed on here) cannot but sufficiently inform him, *that he is alive.*

And having thus found him, we cannot but be Glad, 20 *Jo.* 20. Glad, though Christs rising, saith Bishop *Andrews* in his 2 Ser. on the Resur. *p.* 397. did no way concern us, or we that; yet 1. In that a Man, one of our own flesh and blood hath gotten such a victory, even for Humanities sake. 2. Then, that

that one that is Innocent, hath quit himself so well, for Innocencies sake. 3. Thirdly, in that he hath foyled a common enemy, for amityes sake. 4. Fourthly, in that he hath wiped away the *Ignominie* of his fall, with the *glory* of his Rising again, for Vertue and Valours sake: for all these we have cause to rejoyce, but chiefly since his Resurrection was for us, 4 *Ro.* v. *ult.* how ought our souls to overflow with gratitude?

Tis the peculiar faith of a Christian to believe Christ Risen, (*Mortuum esse Christum pagani etiam credunt, resurrexisse verò, propria fides est Christianorum. St. Austin*) and the property peculiar to this faith to create in us Joy, for his Resurrection. Lord we believe, help thou our unbelief.

O Heavenly Father, who didst raise thy Son from death, raise our dull Souls to a due thankfulness, for this mercy!

It is meet, right, and our bounden duty that we should at all times, and in all places, give thanks unto thee, Almighty Everlasting God.

But

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb that was offered for us, and hath taken away the Sin of the world, who by his death hath destroyed death, and by his Rising to life, hath restored to us everlasting life. Therefore with Angels, and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious name evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy glory. Glory be to thee O Lord most High.

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FIFTH SERMON ON *Holy-Thursday*, OR *The Ascension.*

4 Ephes. 10.

He that descended, is the same also that ascended up, far above all Heavens, that he might fill all things.

HERE is the *Highest ascent* answering to the *Lowest descent* immaginable, and *both* in one and the same person. *He that descended, is the same also that ascended*, &c.

 This

This the Apostle speaks of Christ, *v.* 7, 8. in his Exposition on that Prophetical Psalm the 68. proper for this day.

His *Descent* we have already treated, from Heaven to the Earth, the lowest part of the world, at his *Incarnation*; from the surface of the Earth, into the Bowels thereof (the grave) at his *passion*.

He descended from the bosome of his Eternal Father (that excellent Glory, 2 *Pet.* 1. c. 17.) into the lap of a poor Virgin: He that thought it no robbery to be equal with God, took to him humane nature and in it the form of a Servant, submitted himself to shame pain, mortality, was Crucified, Dead, and Buried, nay (say we in our Creed) *Descended into Hell*; lower than this he could not go.

Now He that *descended* thus, hath as many lifts of his *ascension* till he came to the highest pitch can be, Mark, the tearms of his rise, He ascended *up*, *far*, *above*, *all Heavens*.

In

In the Text.you have three parts, *Division. In the Text three things.*

1. The *Person Ascending.*
2. The *Ascent.*
3. The *End of it.*

1. The *Person Ascending.* He that *descended, ipse est,* is the same also that *ascended.*

2. The *ascent, longè supra omnes cælos,* up far above all heavens.

3. The *End* of it. *That he might fill all things.*

1. The *Person ascending.* He that descended, is the same also that ascended. The same Person, with the same Body, though now made immortal, glorious, 3 *Phil.* 21. *1. The Person Ascending.*

Visne in altum scandere, Humilitas Gradus est. (saith St. *Austin*) St. *Paul* here shews the way and manner of Christs Ascending (which must be ours) by *Descending* first, *v.* 9. He makes his deep *Humiliation* the cause of his *Exaltation,* 2 *Phil.* 8, 9. He *humbled* himself unto death, even the death of the Cross, wherefore God also hath *highly exalted* him.

Mans nature is aspiring and ascending, loves to be uppermost, 23 *Mat.* 6. 7.

This we find not only in the Scribes and Pharisees, but in the Disciples themselves, *altum sapimus omnes*, all would be above: would we know the right way? It is by *descending*, coming down first, *He that humbleth himself shall be exalted.*

Ascending before *Descending* is *Diabolical* and *dangerous*, this made Angels Devils, *Ep. Jud.* 6. ruined our first Parents, 3 *Gen. He that exalteth himself shall be abased*, 23 Mat. 12.

Pride being our *fall* the only way of *recovering* our selves is *Humility*, 20 *Mat.* 26, 27. whereof Christ gives him an Example, 13 *Joh.* 13, 14, 15. who is there very diligent with his Towel and his Bason, washing his Disciples feet, lower he could not well stoop.

It argues too much *sensuality* and *Carnality* to be (with *Zebedee*'s Children) 20 *Mat.* v. 21, 22. all upon *raigning*, without any thought of *affliction*: The way to Heaven is through tribulation, to eternal life, through death, 24 *Luke* 26. If we would come where the Captain of our Salvation is arrived,

arrived, we must tread in the same steps, *sufferings* : The *Servant* is not *greater* than his *Lord*, 20 *Jo.* 16. and therefore should be content with the same fashion of *Ascending*, by *Descending*. *He that descended*, &c.

2. This *Descending* (the lower it is) *puts the greater admiration and lustre on Ascending* ; Motions slow and gradual, (as in a Dial) the less or no notice can be taken of them, they are not perceptible ; but those which are sudden and aloft are gazed on, with the more delight and wonder. A rich heir apparent to the Crown, advanced strait to his lawful Throne, causeth not such astonishment as when taken from the worst and basest condition. This demonstrates incomparable Might and Excellency to effect. 113 *Psal.* 5.7. *Who is like the Lord our God? he raiseth the poor out of the dust, and the needy out of the Dunghill, that he may set him with* Princes, *even with the* Princes.

(The *Ascent*, being considered in reference to the *Descent*,) the lower the Descent hath digged, the higher must necessarily the Ascent be reckon-

ed from it. Now our Creed brings Christs *Descent*, as far as *Hell*, the better presently to amplifie his *Ascent* into *Heaven*.

He that *descended* thither, is the same (saith the Apostle) that *ascended* up, far above all Heavens; which brings me to

2. *Christs Ascent.*

2. The *Ascent*, up far above all Heavens.

This *going up on high*, 68 Psal. 18. whence St. *Paul* here quotes his Ascent, will (saith Bishop *Andrews* in his 7th. Sermon on *Whitsun.* p. 668.) bear fair sences. It may be interpreted of *Moses Ascending* up into Mount *Sinai*, in the *literal sense*. 2. Of *Davids Ascending* up with the Ark into Mount *Sion* in the *Analogical sence*, 2 Sam. 5 ch. 3. Of *Gods triumphing* over his Churches enemies, in the *Moral sence*. Or 4. Of *Christs Ascending in a Prophetical sence*.

Now *this* Ascent excells all the other, 'tis higher than *Sinai* or *Sion*, no common deliverance. 'Tis not only some high mountain as they thought of *Elias*. (2 K. 2. c. 16. *Pelion upon Ossa* will not reach it, 'tis ὑπὲρ οὐρανῶν above the Heavens,

vens, *quite out of Sight*, 1 Acts 9. ἄφανὲς *ab ἀφάω video dicitur*, ὑπὲρ πάντων τῶν οὐρανῶν. *Above all Heavens*, even the very highest of them.

Here we shall pass by (as not worthy our stay) the *Sophistry* of some persons who (as *Beza* observes) denying *supra cœlos esse locum* that there is any place above the Heavens, would attribute to Christ, *Corpus ἀπερίγραπτον* a Body not *circumscribed*, and so *unbody* his *Body* (as I may say) ascribing to it (the property of a divine Essence only) *omnipresence*: would not this somewhat befriend *Transubstantiation*?

But to deny Christ * pure and perfect man, (which we must do,) if we thus wrong him of his *Hamane Body*, were *Spem nostram à fundamentis convellere* So *Beza*. To destroy the foundation of all our Christian hope.

* *Nisi sit Christus verus & naturalis homo frustra speramus quod speramus*, Beza *in Textum.*

With the same *Body* that was *passive*, *buffetted*, *bruised*, *buried*, with the same *Body* material, (*flesh and bones*) organical, palpable, visible, 24 *Luk.* 29. *Behold*, saith Christ by all this, *It is* Ipse Ego, *I my self*) *He ascended up*, *far above all* Heavens.

The same that after his Resurrection, retained the *Print of the Nails*, and the wound of the *Spear* in his *Side*, 20 *Jo.* 2. 7. is by him carried up into Heaven, *where he is set down, with it, on the right hand of God*, i. e. Enthroned by his immediate divine *Shechina*, or that ineffable unimitable Glory God doth in a most peculiar manner manifest there.

Christum scimus verum hominem fuisse, nec esse desisse, ac pro indè finitum corpus, finitam animam habere, scimus in cœlos ascendisse gloriæ Patris socium, &c. Beza.

So much for the Ascent.

3. The end of Christs Ascending.

3. We come to the end of Christs Ascending, *viz. That he might fill all things.* Πληρῶν, signifies to *fulfil*: That he might *fulfill* all that was foresaid of him, and all that is or should be requisite for the full glorification of the Church. So Bishop *Hall* in his Paraph. on the Text.

The causes then of his *Ascending* were,

1. *To lead Captivity Captive*, v. 8. Sin, Satan, Death and the Grave. He riding in triumph into *Heaven*, like a glorious *Victor*, made an open shew of

these

these *spoils*, 2 *Col.* 15. disarming *Sin* of its *condemning* power, 8 *Ro.* 3. cancelled the terrible *Hand-writing* of the *Law* that was *against us*, 2 *Col.* 14. slew *Death* by being slain by it, He trod out the *sting* of this *Adder*, 1 *Cor.* 15. *c.* 55. 91 *Psal.* 13. He trambled on the *Dragon* the *Devil*, 12 *Rev.* 19. *Bruising his head* with his victorious Heel. 3 *Gen.* 15.

2. *To give Gifts unto men.* The *former* Act spoke the *valour* of his *Triumph*, *This the Bounty*, that, shewed his *Greatness*, this, his *Goodness*, v. 8. *When He ascended up on High*, *He led Captivity Captive*, *and gave Gifts unto men.* This day of his *Coronation*, the Conduits run with *Wine*, the new *Coyne* is scattered abroad.

When he was *taken out of Sight*, 1 *Acts* 9. especially, at such a distance, *up far above all* Heavens, we might have been apt to have concluded, *out of sight out of mind*, Pharaohs *chief Butlers readvance* made him *forget Joseph*, 3 Gen. 13, 14. 23. But the *height of* Christs place, doth not make him unmindful of us, he *remembers* us in his *Kingdom*,

23 *Luke* 42. and from thence sends us rich *presents* gifts, and graces, Temporal and Spiritual blessings, 1 *Ephes.* 3. for whatever we receive as a pledge of Gods greatest love towards us must be through his mercy in *Christ*.

3. *To prepare a place for all that believe in him*, 14 *Jo.* 1, 2. This blessed *Harbinger*, 6 *Heb.* 20. is gone before in our flesh, to take *possession* for us of our *Heavenly Mansions*, most *glorious* certainly, and *Magnificent*, as provided and appointed by such Infinite *Majesty* and *Bounty*.

Prepare us dear Jesus, for those happy habitations which thy love hath so painfully and carefully fitted and prepared for us.

The Relation that is betwixt *Christ* in *heaven*, and his *Church* on *earth*, gives us a full assurance that he will bring that thither.

The *Head* is not compleat without its *members*, 5 *Eph.* 23. nor the *Bridegroom* without his *Bride*, 2 *Mar.* 10, 20. *Christ* therefore shall undoubtedly unite to himself his *Body Mystical*, and take to the same *place* his beloved beauteous

beauteous *Spouse*; *She shall be brought to the King (her Husband) in raiment of needle-work, with gladness and rejoycing shall she be brought into the Kings Palace.* 45 Psal. 14, 15.

What Christ prayes for 17 *Joh.* 24. himself is also able to perform, (where-e're the *man* dwells he may Command his *wife*) none can detain the *Church* from cohabiting with her *Lord* in Heaven.

As all Christs undertakings in the flesh, his *Birth*, *Death*, *Resurrection*, he was *Born* for us, 9 Isa. 6. 2 Luk. 11. *Dyed* for us, 4 *Ro.* 25. *Rose* again for us; so at his *Ascension* we come in too, he *ascended* for us, *he is gone up on high far above all* Heavens to prepare there a place for us.

4. *To send the Comforter down unto his Church*, 16 Jo. 7. *It is expedient for you*, &c. There lyes an expedience that *Holy Thursday* should preceed *Pentecost*; Christ must *go* before the Holy Ghost can *come* down; for which Bishop *Andrews* alledges excellent Reasons gathered from the fathers.

1. On

1. On the *Holy Ghosts* part, who came to manifest himself as God; by shewing great signs and wonders, now had Christ stayed, they might have attributed these to him, which had been an *impeachment* of the others *divinity*, but *Christ ascending*, all such imaginations cease.

2. On *Christs* part. A little impeachment it might have been to Christs *equality* to the *Father*; for he not going to send him, but staying still here till he was sent; the *sending* of the *Spirit* might have been ascribed to the *Father* alone, as his sole act; That he had been sent for *Christs* sake had been the most; but being *ascended*, his love and power is apparent to be equal with the Father in *sending* him, and we alike beholding to them both. Now, the *Fathers sending* him, 14 *Jo.* 26. and the *Sons sending* him from the *Father*, 15 *Jo.* 26. is all one.

3. On *our* part, ἵνα πληρώσῃ τὰ πάντα. *that he might fill all things*, by his *Spirit*, (which he could not by his *Body*) that he might be present with every particular member of his dispersed Church; thus

thus is he with all Christians in all places, at all times even unto the end of the world, 28 *Mat.* 20. See *Piscator* on the Text, Hoc *Sophistæ Ubiquitarei sic exponunt, quasi diceret* Paulus : *ut omnia loca impleret suo corpore. Sed Apostolus se ipse declarat duobus versibus sequentibus ex quorum Collatione perspicitur, Apostolum hoc velle dicere Christum ascendisse in cœlum ut indè misso spiritu sancto, impleret illius donis omnia Ecclesiæ membra.*

Again, (say they) Christ withdrew his *Bodily* presence, to draw us off from sence or fleshly fondness of him, which his neatest and dearest followers were too much prone to, as we see in *Martha*, 11 *Jo.* 21. attributing the greatest power to his *Corporal* residence. *Lord if thou hadst been here, my Brother had not dyed.* As if *absent* he had not been able to have prevented it. The *Disciples* are upon *building* of *Tabernacles* for his stay in the *flesh*. As if in *that* only consisted the *Consummation* of their *happiness*, 17 *Mat.* 4. *Mary* would fain be embracing him with a carnal contract, 20 *Jo.* 17. which Christ strives to beat

her

her off from, with a *Noli me tangere*, *touch me not*, putting her in mind hereupon of his *Ascension*. After that he sends his *Spirit*, whereby we are to apprehend him spiritually; *Seeing the invisible* by *faith*, (which the more abstract from *sence*) the more notable blessing it hath pronounced to it, 20 *Jo.* 29. *Blessed are they that have not seen, and yet have believed.*

Lastly, The *Fathers* stick not to say, that at *Christs Ascension*, before the *Coming* of the *Holy Ghost*, it was necessary that he should withdraw himself (for some time as to his *Bodily*) so his *Spiritual* presence likewise.

1. That the *Disciples* growing faint and *tepid* (whilst he was with them) should now become more *vigilant* and *watchful* after him, on the sense of the loss of him, like the *Spouse*, 5 *Cant.* 2, 3, 5, 7.

2. That they might grow less *carnally secure* in their thoughts of *keeping* him, who were apt to presume upon a *non movebor*, 30 Psal. 7. *a never be moved, though I dye with thee will I not deny thee*, saith *Peter*, 26 Mat. 35. *and all the*

the rest, yet we find the contrary, *v.* 56.

3. The consideration hereof, as also the sence of their necessary falling into sin (without Christs Spiritual presence) drives them to humility a fit *posture to invite the Holy Ghosts Descent and abode*, 57. Isai. 15.

Thus, *Christus abit, ut Paracletus veniat. Christ is gone up on high, far above all Heavens* to send his *Spirit* down on Earth, even the *lowest* among men.

Lastly, *To appear in the sight of God to interceed for us.* 9 Heb. 24. 8 Ro. 34. &c. 1 Jo. 2. c. 1. 8 Rev. 3. Now we may come with *boldness unto the Throne of grace*, 4 Heb. *ult.* since we have such a *prevailing friend* in the *Court* of Heaven; *whatsoever you shall ask the Father, in my name, he shall give it you*, 16 *Jo.* 22. *Blessed Jesus*! we will not robb thee of thy *Mediatorship*, interceed for us still, as thou didst once on earth, 17 *Jo.* 23. *That where thou art, there we may be also*, whilst we are here, let our Souls, *our affections be above*, 3 *Col.* 2. and hereafter receive us, both *Souls* and *Bodies*, unto that unspeakable

glory,

glory, thou now enjoyest with thy *Father*, where thou art *ascended up*, *far above all* Heavens.

SIXTH

SERMON

ON

Whit-Sunday,

OR

The Inestimable Gift,
The Holy Ghost.

8. Acts 20.

But Peter said unto him, Thy Money perish with thee, because thou hast thought that the gift of God may be purchased with Money.

THis day of *Pentecost*, the *Fiftieth*, or *Jubilee* from the *Resurrection*, hath in it two direct acts of a joyful *Jubilee*, 1. The *Releasing* of Prisoners; 2. The *Restitution* of

Estates *gratis*. Both these are effects of Christs *Ascension*, (which we have lately treated) 4. *Ephes.* 8. *When he ascended up on high, he led Captivity captive, and gave gifts unto men.* In the former, The *Releasing*, we are freed from that bondage, whereunto sin had brought us.

In the Latter, our *Restitution*, we take again our first Happiness, (lost at the Fall) recovered, by the *renewing* of the Holy Ghost, 3. *Tit.* 5.

This is that *Inestimable gift* of God at this time sent, which we most infinitely undervalue, whilst we think to value it at any temporal rate whatever; For this, *Simon Magus* offers that, (which *Solomon*, 10 Eccles. 19. saith) *answers all things*, Money: But *Peter said unto him, Thy Money perish with thee, because than hast thought that the gift of God may be purchased with money.*

In the Text, 4 parts. Our Text is an *Execration*, wherin you have,

First, The Person *Execrating*, *Peter. Peter said*,

2. The Person Execrated *Simon Magus*, v. 20. *Peter saith unto him.*

3.

3. The *Execration* it ſelf. *Thy money periſh with thee.*

4. The Reaſon of this *Execration*, *Becauſe thou haſt thought that the gift of God may be purchaſed with money.*

1. The Perſon Execrating, *Peter*, who might well take on him this Authority, having generally with the reſt of the Apoſtles, (20. *Joh.* 23) and particularly by himſelf (16. *Mat.* 18.) received the power of the Keyes, for binding and looſing, for *Abſolving* and *Execrating*.

Which power in *Peter*, and the Apoſtles, not *Perſonally*, tyed only to them, (but they receiving it, as *Miniſters*, *Prieſts*, or *Preachers* (as witneſſes their preceeding *Miſſion*, 20. *Joh.* 21. and *Inſpiration* peculiar to this Office, *v.*22) was to be derived from them, to all who ſhould lawfully ſucceed in the ſame function. *See* Bp. Andr. *of the power of Abſol.* p. 57.

Wherefore at our entring into Holy Orders, together with Preaching the Word, we receive this *Commiſſion*; The Form is, *Receive the Holy Ghoſt*, whoſe-

ſoever ſins ye remit, they are remitted unto them, and whoſoever ſins ye retain, they are retained, *&c.*

Not but that Gods power is Abſolute, his Grace free, and unbounded, He can ſave without meanes, or Miniſters, but ordinarily, in the remitting, or retaining of ſins) he hath been pleaſed to appoint, That the *Upper-houſe*, Heaven, ſhould concurre with the proceedings of the *Lower-houſe*, the Paſtors of his Church on Earth, 18. *Mat.* 18. *Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven, and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.*

Chriſt having conferred this Honour on Eccleſiaſtical perſons, let men be very cautious how they *deſerve*, and they, how they *pronounce* their cenſures.

2. The Perſon *Execrated*, *Simon Magus*, a notable Sorcerer, *v.* 9. It is reported that in *Claudius Cæſar's* time there was a Statue ſet upon in *Rome* in Honour of him with this blaſphemous inſcription, *Simoni Deo ſancto, Juſtin Mart.*

Mart. Apol. 2. of his blasphemies write *Euseb. Iren. Epiph.* Of his strange things he did, relates *Egesip. lib.* 1. *c.* 2. and *Nicephor. lib.* 2. *cap.* 22. 27. He was Deified of the people, *v.* 10. afterwards a specious Professour, Baptized, admiring the Apostles signes and wonders, *v.* 13. yet *is not his heart right with God*, v. 21. He embraceth the Faith, but for some base end, maketh Religion only a bait to fish for some Secular applause, and advantage. *When Simon saw that through laying on of the Apostles hands the Holy Ghost was given*, v. 18. *for this power*, v. 19. (not questioning but to make his Market of it again) *He offered them money*: But *Peter* said unto him, *Thy money perish with thee*, &c.

3. The *Execration* it self, *Thy money perish with thee*, εἰς εἰς ἀπώλειαν Thy Money go into distruction with thee, or perdition, so *Judas* is called, 17. *Joh.* 12. υἱὸς τῆς ἀπωλείας, *The son of Perdition*, and Gods final Judgment on the wicked is styled (ἀπώλειαν ἀσεβῶν ἀνθρώπων, 2 *Peter* 3. 7.) *The Perdition of ungodly men.*

Simon

Simon Magus, Apostatizing so damnably as he did from the purity of the Faith he had professed, and was baptized into, *v.* 13. (which his blasphemous, and vile proffers, did too openly demonstrate) is by the great Apostle Saint *Peter* (who as before hath been said, had received the power of *Binding*, 16 *Mat.* 18) condemned as one Excommunicate from the Fellowship of the Spirit, *v.* 21. *Thou hast neither part nor lot in this matter*, and Retained in sin, *v.* 23. *Thou art in the gall of bitterness, and in the bond of iniquity.*

Thy money perish with thee.

This Phrase will bear a twofold Excommunication.

1. Lesser,
2. Greater.

The First, Is a *Delivering to Satan*, for the castigation, or destruction of the flesh, 1 *Cor.* 5. 5. in order to the salvation of the Soul. Here, the party Excommunicated was subject (by the obsession of some evil spirit, or otherwise) to divers tortures of Body, sometimes to death it self.

The

The Latter, or greater, is An *Anathema Maranatha*, 1 *Cor.* 16. 22. the heavieſt Curſe, the Fearfulleſt degree of Excommunication, under which who lay, could never here be reconciled to to the Church, but carryes this dreadful Sentence with him, *till the Lord ſhall come*, to the laſt Judgment.

Both theſe intimate Gods wrath on notorious Sinners, which when inflicted, *Riches periſh*, fail, ſtand us in no ſtead at all. 11 *Prov.* 4. 7 *Ezec.* 19.

Thy money periſh with thee.

God inflict on thee ſome temporal puniſhment, thy Purſe ſhall not be able to help, which they ſay come to paſs accordingly, by the breaking of his limbs on his pretended flight to heaven, thereby diſcovering his fallacious Art, and ſo dying. See *Egiſippus lib.* 3. *de excidio Hieroſolimitano*, *cap* 2, *Torquebatur Magus Apoſtoli gratia* &c. *Decidat Domine, ſic tamen ut nihil ſe potuiſſe vivens recognoſcat, & ſtatim in voce* Petri, *implicatis remigiis alarum quas ſumpſerat, corruit nec exanimatus eſt, ſed fracto debilitatoq; cruce Aritiam conceſſit atq; ibi mortuus eſt.*

This

This is a temporal Perishing 22. *Jos.* 20, 119 *Psal.* 92.

Or *Thy Money perish with thee* (without repentance) be thou doomed to eternal damnation, this is called *Perishing* too, 2 *Cor.*2.15. 1 *Cor.*1.18.

In this First *perishing*, (thy bodily pain) *pereat Argentum*, let thy Money be at a losse, (as indeed it shall) not able to relieve thee; Much less, if by obstinate and impenitential persevering in sin, thou shalt incurr the *latter perishing*; perfect and perpetual Torment, both of soul and body, at the great and terrible day of the Lord, 2 *Pet.* 3. 10. Then, *pereat Argentum*, Money shall run to nothing, at the general Conflagration, for as the old world by *Water* perished, *v.* 6. so must this by *Fire*, *v.* 7.

4. The Reason of the Execration; *Because thou hast thought that the gift of God may be purchased with money.* Here we are to Consider Two things.

1. *That the Holy Ghost is the Inestimable gift of God.*

2. What a *Horrid sin* it must needs be

be to think it may *purchased with money.*

1. *The Holy Ghost is Gods Inestimable gift.*

1. 'Tis a *Gift* of his, 14 *Joh.* 16,17. 11 *Luk.* 13. Infinitely beyond all merit, and so 'tis well; It is a *Gift*, we must have gon without it else.

2. 'Tis Gods *special Gift* τὴν δωρεὰν τοῦ Θεοῦ The Gift of God, The Gift of all Gifts, not *Datum*, (as Bp. *Andr.* distinguisheth in *serm.* 14. on *Whitsun.* pag. 748.) any worldly good thing, but *Donum bonum & perfectum*, *That good and perfect gift*, *that* (this day) *came down from above, from the Father of lights* 1 *James* 17.

In this *Gift* are contained all the excellencies of *nature*, and *grace*.

1. Of *Nature*, such as Reason, Knowledge, Understanding, Arts, Policy, Government, Stength, Courage, *&c.*

2. Of *Grace*, such as Faith, Love, Joy, Peace, Long-suffering, Gentleness, Temperance, &c.

Every Feather of this *Dove*, 3 *Mat.* 16. is of Gold; Every drop of this *Ointment*, (this *Water*) precious, 1 *Joh.* 2. 27.

7.

7 *Joh.* 38. Every spark of this *Fire*, beautiful, 2 *Acts* 3. Every gale of this *Wind* perfumed, *v.* 2. *O si donum Dei scires*, (saith our Saviour, 4 *Joh.* 10.) *if we knew but this Gift*, (which cannot be but by *receiving it*, 2. *Rev.* 17.) how should we prize it!

In this *Gift*, God formerly gave *Apostles*, *Prophets*, *Evangelists*, *verse* 11. The *Gift* of *Healing*, *Miracles*, &c. And in this *Gift*, God still gives us *Pastors*, and *Teachers*, for these we keep this *Holy-day* (saith Bp. *Andrewes*) and so ought to have for them, more then a *Working-day* accompt.

Again, The Gifts which proceed from this Gift, such as *Preaching*, *Administring* the Blessed *Sacraments*, and *Prayer*, &c. are as good as no Gifts, but for this Gift to the Holy Ghost. The *Word*, 2 *Cor.* 3. 6. is but a *dead Letter*, except the Spirit *quicken* it. There can be no Regeneration, or New birth, at Baptism, except (as in the First Creation, 1 *Gen.* 2.) *the Spirit move upon the Water*. In the Lords Supper, the *Flesh* 6 *Joh.* 63. profiteth nothing, if the *Spirit*

rit be away; nor can we *Pray* as we ought, except the Spirit *help* us, 8 *Rom.* 26.

The Gift of God, *Eternal Life*, (through Jesus Christ) is Communicated to us by the Gift of the Spirit: for though Christ on his part, hath finished the work of our Redemption, 19 *Joh.* 30. by setting his hand to it, (his undertakings on the Cross,) yet this *deed*, is not forcible to us without the *seal*, 4 *Eph.* 30. and *witness* of his *Spirit*, 8 *Rom.* 16.

In this *Gist*, God giveth *peace* to the *dissenting*, 4 *Eph.* 3. *instruction* to the *ignorant*, 14 *Joh.* 26. *guidance* to the *erronious*, 16 *Joh.* 13. *comfort* to the *disconsolate*, *verse* 6, 7. *memory* to the *forgetful*, 14 *Joh.* 26. To speak all at once, in this *Gift* God giveth us rich discoveries of himself, 1 *Cor.* 2. 11. nay *Himself* withal, hereby the Almighty *dwells among us*, 68 *Psal.* 18. *see* Bp. Hall's *Paraph. on the place.*

2. The Holy Ghost now being so Infinitely Inestimable a *Gift* of God, (as you have heard) what *a horrid sin* must it needs

needs be, to think, it may be *purchased with money*?

What *Ingratitude* is this to the *Giver*, what *Indignity* and *affront* offered to the *Gift* it self?

A *Gift* (be it what it will) as a Gift, 'tis absurd to value it, much more to put a temporal and corruptible price upon an incorruptible and Eternal purchase: a thought of this cannot be endured: *Thy money perish with thee, because thou hast thought that the Gift of God may be purchased with money.*

Application.

Is the holy ghost so inestimable a gift not to be thought on, with a money purchase.

1. This condemnes *Romes marketting it*, by selling *Crowns*, *Miters*, *Praiers*, *Pardons &c.* as *Mantuan* testifies.

——————— *Venalia nobis*
Templa, Sacerdotes, altaria sacra, Corona,
Ignis, Thura, Preces, Cælum est venale
Denique.

What

What doth the Apostle here, (whom they so boast of as their prime Metropolitan) refuse *Simons* money, and will he now have *Peter-pence*? The Pope only hath coyned these exactions for himself, he desires them not.

2. A Gift is such in relation to the Receivers, have we then received this Inestimable gift? which we may know thus.

1. *By Sanctity of life.*

The Holy Ghost, the third person in the Trinity, is peculiarly termed Holy, for that besides the holiness of *Nature*, (in which respect the Father and the Son are also holy) his *Office* is, to *Sanctify* the Church of God, to whom it agreeth in a speciall manner; for where the Father Sanctifieth by the Son, and by the Holy Ghost, the Son from the Father and by the Holy Ghost; the Holy Ghost Sanctifieth from the Father, and from the Son, by himself immediately.

Where this 1. Spirit of holyness is breathed

breathed into any man it creates in him a life of holyness, (and as the natural Spirit doth) at the *heart* it will *beat*, at the *mouth* it will *breath*, at the *pulse* it will be *felt*.

In the *heart* it will cause new thoughts, new desires, *sanè novum supervenisse spiritum, nova desideria demonstrant*, saith St. *Bernard*. In the *mouth*, new talke new communication, in the *hands* works of new obedience.

These are the effects of that *new* Spirit, (the holy Ghost) God promised to give 36. *Ezek.* 26.

This Spirit when it makes a *new creature*, it begins at the *heart*, as the heart (they say) in any Animal, is *primum vivens & ultimum moriens* lives first and dies last.) It Sanctifies the heart from all inward defilements, 15. *Mat.* 19. the Lips from evil speaking, 4. *Ephes.* 31. the Hands from any unlawful actions, 2 *Pet.* 2. 8. Thus (if sincerely surveying our *thoughts*, *words*, and *works*, we find them *holy*,) we may thence infer, *We have received the Holy Ghost*.

And

And as by *Sanctity of life* we may judge of the receiving this Inestimable Gift, (for this *Dove*, will not light on *Carrion*, This *Water* will *cleanse*, this *fire* will *refine*, this *wind* will *fan* thorowly, a *clean* box it must be, that is to hold this *Ointment*.)

2. By *Humility*. 57 *Isa*. 15. This Dove implies meekness, this water forsakes the Hills, to visit the low Valleys; the less we think of our selves, the higher esteem God hath of us, (*a meek and quiet spirit is with him of great Price*) 1 *Pet*. 3 *c*. 4. to whom he sends this rich present, the *Holy Ghost*, 4 *James* 6.

3. By *Boldness in suffering for Christ*, this we see in the Apostles, *Peter* and *John*, 4 *Acts* 8. 13. and the rest, 5 *c*. 40, 41, 42. and *Stephen* 7 *c*. 54, 55. Yet let men beware here, the Spirit of contradiction, obstinate gain saying of Magistrates, and *speaking evil* of Dignities, (correcting Delinquency) be not mistaken for the Spirits *Magnanimity* in persecution.

4. By

4. By *charity*, 4 *James* 5. Do you think that the Spirit of God (saith the Apostle) which we profess to have dwelling in us *lusteth to envy*? (so Bishop *Hall* in his Paraph. on the place) This *fire* from Heaven, 2 *Acts* 3. is to melt us into pity, not like that mentioned, 9 *Luke* 54. to destroy presently all who dislike us: who savoureth of the *gall* of bitterness, v. 23. *hath no part nor lot* in this Gift.

Lastly, Where this Gift is received, the love of God hereby so shed abroad in the heart, 5 *Rom.* 5. will necessarily run out at the mouth in all joyful Expressions of *gratitude*, saying, *Thanks be unto God for his unspeakable Gift*, 2 Cor. 9. c. 15. This effect it wrought on the Gentiles on whom it was poured out, 10 *Acts* 46. they presently found new Tongues to *magnifie* God.

They that *have taken* this Gift, cannot but be *taken with* it, (and for the Gift sake) with the *day*, it descended on: Therefore let us keep the Feast, 1 *Cor.* 5. c. 8.

3. *Let*

3. *Let us labour after this inestimable Gift.*

1. By *Prayer.* 'Tis called the *Spirit* of *Supplication*, 12 *Zech.* 10. not only because it helps our infirmities *in* Prayer, 8 *Rom.* 26. but also *by* it, it is attained; we draw in this Holy Breath, 20 *Joh.* 22. by opening our mouths in Petitioning to God for it, 11 *Luke* 13.

2. By *Hearing.* Thus St. *Peter*'s Auditory, 2 *Acts* 1. and *Cornelius* and his Family received it. *Acts* 10. c. 44. Ac. (*in naturalibus*) in things natural (saith Bishop *Andrews*) the Breath and the voice, go together; so the Spirit and the Word in the practice of Religion. The Lord was found most chiefly in the *Voice*, 1 *King.* 19. c. 12. His Spirit is an Instructive Word, 30 *Isa.* 21. and descends (as on this day) in *Tongues*, 2 *Acts* 3.

3. By the *Sacraments.* The Spirit

 of

of God moveth upon the Water in Baptisme, and necessarily accompanieth the Body and Blood of Christ, in the Lords *Supper*, 2 Act. 38. *Repent and be* baptized, *and ye shall receive the Gift of the Holy Ghost.* So is this Gift given us, by Christs giving us himself to eat, 6 *Jo.* 57. *He that eateth me, he shall live by me*; now, if the *breath* and the *spirit* be all one, 20 *Job.* 22. so is the *breath* and *life*, 2 *Gen.* 7. and the *spirit* and the *life*, 6 *Job.* 63. They then that can make Christ a *Body* in the Eucharist, must make him his spirit too, since they cannot be severed, (for (saith Bishop *Andrews*) The flesh that was conceived by the Holy Ghost, this is never without the Holy Ghost by whom it was conceived) and so they can do more for *him*, than they can for *themselves*; for who can give himself life, or Being? No, the Body and Blood of Christ, (whereby we receive his Spirit) are verily and indeed (saith our Church-Catechism) taken of the faithful, (spiritually, not by *sense*, 2 *Cor.* 5. c. 16.) in the Lords Supper.

Thus

Thus is our Soul refreſhed by his *fleſh*, in the *bread*, and his *blood*, in the *wine*; and ever with this *blood* there runneth an Artery with plenty of *Spirit* in it: This *cup*, is a cup of the *Spirit*, 1 *Cor.* 12. c. 13. as may eaſily be perceived by that ſtrange enlivening wrought in us after the drinking it; then how lyes the Soul proſtrate with joy, at the feet of her dear Saviour, raviſhed with the ſence of her pardon, and the aſſurance of Gods love? now ſhe hath received a freſh life of devotion, whereby ſhe caſts off her old corruptions, reſolves upon new obedience, and is tranſported with *thankfulneſs*. Theſe are the effects of Gods ineſtimable Gift, (the Spirit) received in the Sacrament: which though it cannot be found in the *Veins* of the richeſt *Mines* (not to be *purchaſed with Money*) yet here it is to be found in the *ſtreams* of Chriſts *blood*, and that we may ſo find it, *God of his infinite mercy grant*, &c.

FINIS.